THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The Place for Prayer.

Come, Christian, to the place for prayer,
Come, lift the heart and bend the knee;
Come, bring thy silent offerings there;
In silence, Christian, come and pray.

Come, bring thy wants to mercy's seat,
Here lay them at thy Saviour's feet:
They 're carried to the throne above,
Borne by the messengers of love.

Come, pray for all who need thy prayers,
That thy rich mercies may be theirs;
And for thyself, here, Christian pray,
That God will keep thee through the day.

Hast thou a wounded heart to heal,
Or woes to tell? Go tell them there;
His is a bosom quick to feel,
Come, Christian, to the place for prayer.

Come, join the happy, happy band,
Which travels heavenward hand in hand:
Come, Christian, to the place of prayer,
And may thy Saviour meet thee there.

Cleveland, Jan. 1834. W. B. D.

DOCTRINAL.

HUMAN DEPRAVITY.

As we have entered on the season of Lent, our readers will expect the doctrinal and devotional extracts of the Churchman to partake of the complexion which the Church gives to her services. To this end nothing can be more appropriately introduced than the doctrine of human depravity. The views which we form of this doctrine affect very materially the nature of our confession and humiliation, and indeed impart a character to the rest of our faith and practice. If these views are over-wrought, and borrowed rather from the picture of a warm imagination than from the faithful teachings of Scripture, our religion will probably be marred by some species of extravagance needlessly offensive to others and hurtful to ourselves. If they are superficial—the far more common fault even among the renewed—the whole of our religion is loose and ineffective. It is of the first importance, therefore, that our views of depravity be scripturally correct, and experimentally verified by the deep and rigorous examination of our own hearts. With a feeble or too partial view of our sinfulness the language of our formularies will be, in our mouth, no better than a mockery. But with such a sense of corruption as the Scriptures require, their language, deep, strong and self-annihilating as it is, will be no more than the natural and welcome expression of the soul. Taught of God by his word and his providence, we shall indeed realize that "we are vile earth and miserable sinners," and shall "turn unto Him with weeping, fasting and praying."

In a doctrinal point of view, the subject of human depravity is at present of peculiar importance. The bulwarks of our own Church have thus far, under God, proved effectual to insure her stability, and relying on His goodness, we will trust them for the time to come. But error is multiplying around us, and we are liable to come in contact with it on a thousand points of our scattered fold. Even those without, who once "provoked" us as a Church "to zeal in good works," are now teaching strange doctrines and withdrawing many from the faith of Christ. Human depravity lying, as it does, at the basis of doctrinal theology, has been, as might be expected, the chief object of perversion and misrepresentation. With a view to render the doctrine more reasonable, and the Gospel more efficacious, a distinction has been originated, and is now extensively current between *natural* and *moral* depravity. The former is cried down as a great absurdity, and the latter is boasted to be that in which all human corruption consists. Man's natural faculties, his understanding, judgment, conscience, &c., are sufficient, it is said, to perceive and embrace the truth, but his will is corrupt, and for this reason alone he does not accept and practise the truth. He *can* not because he *will* not. Such is the smooth sophistry by which the difficulties of the Gospel are resolved at the expense, as in most similar instances, of the Gospel itself: for it is plain that such a view of depravity throws man on his own strength and makes him independent of the Spirit of God. The very root of the matter is rotten. The distinction itself between natural and moral powers is one which is unauthorized by Scripture, and which for Christian purposes we have no business to make. The depravity for which we plead is human depravity. It pervades the whole man. Body and soul and spirit, the understanding, the conscience, the will, and all the so called powers or faculties are infected with the universal taint. The mind itself is darkened and corrupt. In this sense the depravity is *total:* it extends throughout the *whole* man; not so as to exclude all goodness or gracious ability, but so as to enfeeble and vitiate his every power and faculty. We warn the reader therefore against being allured by the specious distinction of a *moral* in opposition to a *physical* depravity. The distinction, it is believed, is peculiar to this country: it is certainly, and happy are we that it is so, unknown to our Church.

We know nothing of the same length, within the compass of our limited reading, better adapted to give a clear, rational and scriptural view of the subject, than the following concise and comprehensive essay. It was first published in the Protestant Episcopalian of February 1830, and having ourselves read it with profit, we may properly recommend the perusal of it to our brethren of the laity, and our younger brethren of the clergy.

In one incidental expression we are compelled to express a dissent from the author, and we do it with reluctance and unaffected diffidence. The passage which contains the expression (which we have italicized) is this: "The race of Adam were, therefore, placed at once by the Almighty, under the probation designed for sinners, *that easier trial in which, for* Christ's *sake, repentance and faith are accepted in place of perfect innocence.*" What? Will God accept of any thing less than perfect innocence? Does He require of us any thing less than this? And may we rest satisfied that for Christ's sake he will accept of our imperfect repentance and faith? If so, then the holiness of God is sullied: his law, instead of being magnified, is accommodated to human infirmity: and we, instead of anxiously and constantly aspiring after perfect righteousness, may quietly fold our hands in the comfortable sense of the sufficiency of a mechanical round of repentance and faith. We know not on what authority God's requirements are thus mitigated. We believe that his law is on us in all its length and breadth. "Be ye holy" is now as ever the unyielding requirement. The excellence of our probation consists not in having the rigors of the law softened, but in having provided for us a way of escape from its condemnation. God will accept from us nothing less than perfect righteousness, and our joy is that having no righteousness of our own we plead the righteousness of Christ. Instead of asking God to accept our imperfect repentance and faith for Christ's sake, we trust that by a living faith we have secured to ourselves an interest in that redemption which Christ has merited in virtue of his spotless innocence and perfect obedience. Such at least is our own view of the matter: and our impression is that it is the view of the old Reformers, and that the phrase to which we object belongs to the later school of English divines. If we are wrong, we are quite willing to be set right. With this exception, we cordially commend the whole of the following treatise to the diligent perusal of our readers.

From the Protestant Episcopalian.

ORIGINAL SIN.

No subject in the circle of Christian truth can be more interesting to the devout inquirer, than the effect of the first transgression of Adam on his posterity. The writings of St. Paul give to this topic a prominent place in the theology of Scripture. And it has lost none of its importance in these later periods, when doctrinal tenets have been so frequently and warmly agitated.

By some, very severe and repulsive views are entertained of the doctrine of original sin. By others, who revolt from such opinions, that doctrine is either denied or explained away. On the one hand, we are told that all men are, for the sin of Adam, subject to the same punishment that he deserved; and that there is, therefore, a sentence of perdition ready for even the dying unconscious babe, unless it has been snatched from wrath by a degree of election. On the other hand, it is argued, that, if we receive any mischief from the fault of Adam, it is too unimportant to deserve much notice in our creed. When extremes so injurious to Gospel truth are maintained, it is important that sound and accurate views of this subject be frequently placed before the religious public.

Satan was the author of evil. Tempted by him, our first parents became the first human sinners. Their fault may seem slight to the more practised feelings of their posterity, all of whom have broken some more honorable particular of the divine law, than that which restricts indulgence in food. But it should be recollected that their temptations were few. For instance: dishonesty and covetousness were out of the question, when there were none to divide possessions with them: malice, and its deeds, could scarcely have begun, when but two individuals existed, and they companions in the tenderest relation of life. The state of things in paradise precluded almost every moral and social crime. Adam was, therefore, tried in the abstract matter of right and wrong. He was commanded to obey the *mere* will of God. The tree of knowledge might, perhaps, as far as its intrinsic qualities were concerned, have been as free to him as any in the garden; the eating of it had no apparent moral baseness, as stealing and murder have; yet the ground on which these latter are condemned, is their being forbidden by the divine commandments; and as eating a certain fruit was similarly and equally forbidden, it was as truly a sin, and as subject to condemnation, as the greatest crime. When Adam ate of the forbidden fruit, he wilfully rebelled against a known law of God. His offence was a sufficient indication of the state of his heart at that fatal moment. Nay, it more completely manifested the resistance of the human to the divine will, than would have been done by a transgression, in palliation of which strong temptation might have been pleaded.

We learn from Scripture that this first evil deed is the root of all human depravity: "by one man sin entered into the world." The fountain of our nature was poisoned, and the issue could not be pure and of sound quality.

Before proceeding with this doctrine, we advert to certain views of the multiplying quality of sin, which must be carefully distinguished from it. The will, for example, having once decided to rebel, acquires a facility in thus acting; bending increases its flexibility; and thus it can more easily come to that decision afterward, when so inclined. The pleasure also of indulging the will being once tasted, that pleasure adds to the temptation that may be offered by any new sin. And, as Adam yielded when free from these disadvantages, he could not but yield more and more, under them, throughout his life. If, moreover, we suppose his children could have been born untainted, they would not have long remained so; for the inscrutable imitations of infancy, the more obvious copying of older friends in childhood, and education ever so slightly misconducted, would soon have occasioned a forfeiture of innocence. By bad example also, and bad advice, multitudes of the offspring of men would be seduced into transgression. Social feelings would add to the mischief; for, with the links of friendship and love is interwoven that of excuse for a friend's infirmities; and what we excuse in others, we learn insensibly to excuse in ourselves. And, in the advance of a society supposed to be formed of individuals thus successively losing their innocence, custom and fashion would be established, and would give to iniquity, as they now do, the force of a league, seldom to be withstood. Such clearly would have been the progress of depravity, had the offspring of Adam been born uninjured in their nature by his transgression. None after him would have enjoyed such advantages for the preservation of innocence, as he had had in paradise; none would be free from the evil influence of fellow-beings already depraved. And hence it must unavoidably happen, unless human nature should be changed by a miracle, that all would voluntarily become transgressors.

The above considerations are noticed chiefly to keep them distinct from the doctrine of original sin. Scripture goes much farther in asserting the degeneracy of mankind in consequence of the fall of Adam. It declares that a sinful nature is *hereditary,* that his vitiated and corrupt disposition is *transmitted* to all his offspring, that the child *must* be depraved because its parents are so. "Behold, I was shapen in iniquity, and in sin hath my mother conceived me;" "what is he which is born of a woman that he should be righteous?" "the stars are not pure in [God's] sight, how much less the son of man, which is a worm?" "who can bring a clean thing out of an unclean?" "that which is born of the flesh is flesh." Language so explicit, and so repeatedly and emphatically used, could not be true, if there were not a hereditary transmission of a deteriorated nature from parent to child, and from the first parent to the last of his children.

Such a transmission of nature is a mysterious truth; we deny not that it is so. But this mystery, let it be noticed, is as much found in nature as in theology. For, we know that many *single* traits of character are often inherited by a child from its parents; a peculiar talent, a peculiar virtue, or a peculiar fault, may often be traced from the one to the other; the particular complexion of a passion or a folly, and the particular moulding of the intellect or the will, may often be so seen in both, as to produce a full conviction that the child derived them from the same source that afforded it life. In some cases, perhaps, this similarity may be rather ascribed to habits formed insensibly after the example of the parents. But no such theory can be maintained, when the child has been very early bereaved of them; in that case, at least, the traits in question will be allowed to be hereditary; and this greatly increases the probability that they are hereditary though the child has not been thus bereaved. And if, in *any* case, such a transmission of peculiarities of nature be allowed, enough is granted for our present argument. Unaccountable and mysterious as it may appear, it must often be acknowledged, that a child inherits more or less of moral qualities from its parents or ancestors.

Now, what is original sinfulness but a similar heritage of moral nature? In one respect, it is a phenomenon of greater extent than that just mentioned, since it is transmitted by all parents to all children, whereas the descent of particular traits is far from occurring universally. In another respect, original sinfulness may be the less wonderful of the two; for that taint must be more intense which makes a child's infirmity resemble *specifically* that of a parent, than that which renders the moral nature of the child only less than perfect; it requires a deeper stamp to make a well defined copy of a die, than to produce one that bears only its general features; far more venemous is the hereditary infection which carries scrofula or consumption to the offspring, than that which only subjects them to disease generally; and, on principles not unlike, we account it more singular that a child inherits the very talent or the very temper of a parent, than that it inherits only so much wrong bias of a general kind, as to give it a nature less than pure: yet, even this degree of taint is sufficient to deprive the race of Adam of all the immaculate qualities with which he was created. In yet another view, however, we may allow the taint of original sinfulness to be *very great,* without destroying its analogy with the parental transmission of single traits of disposition. That analogy indeed will allow a great latitude in estimating the amount of evil tendency thus transmitted. We may believe that amount to be very large, and so represent an infant as an almost undiluted mass of moral corruption. Or, we may suppose this evil heritage, though with fatal certainty it leads to much iniquity, to be but small in itself, a mere (but positive) leaning or overbalance of the nature toward sin. On this point, the degree of taint existing in original sinfulness, there will always probably be a difference of judgment; for, opinions early implanted, and the turn of mind, whether gloomy or complacent, form a varying medium, through which not only human wickedness and vanity, but the Scriptures also relating to this subject, are seen in different colors and of different magnitudes. The truth, probably, lies between the above extreme estimates of the amount of taint inherited from our "first father."

Under the light of the analogy mentioned, the similarity between the parental transmission of original sinfulness and the parental transmission of specific traits of character, we perceive that the chief, if not only difficulty of our doctrine, as thus far unfolded, is a secret of nature rather than a mystery of revelation. Natures declares that moral qualities are often inherited; but *how* this takes place we know not, and probably can never discover. Revelation declares that moral pravity is always transmitted and inherited; but it nowhere explains the *manner* in which this is effected. The two facts are, we think, very closely similar. And it does not appear that the amount of mystery in the one case differs much from the amount of mystery in the other. We thus gain an additional proof of a highly important fact—that, for nearly all the mysteries of revelation, we can produce parallel or equal mysteries from nature.

We proceed to another mischief of the fall—the loss of that divine image in which Adam was created. That image was the Spirit of God within, producing a spiritual and heavenly mind. In the moment of sinning, this presence of the Holy Ghost was forfeited; and the carnal mind, then also imbibed, had the ascendency. The entire and absolute loss of the Spirit, and the entire and sole influence of the carnal mind would have been the fate of Adam had there been no Saviour provided; and such would have been the fate of his offspring, had *they* come into life without a Saviour. A Saviour, however, there is, and was, from the foundation of the world. And hence, although the Spirit was utterly *forfeited* by the first sin, he was not utterly *taken away.* But for Christ, we should have no light in our souls, and be in entire depravity. Through Christ, however, a measure of light is restored to all men; and thus, in all men, depravity is tempered with some degree of goodness. Nevertheless, the taint of our nature is so inveterate that the carnal mind remains in us after it is overcome by the new and better mind produced by the Sanctifier; it remains in us, and wars mightily against his gracious workings. Only by his constant and unwearied striving is sin even then prevented from "having dominion over us."

Such is the ascendency of evil in the human heart. The Holy Ghost has been forfeited; and his influence is, at best, but partially regained. We are weakened also and corrupted in our very nature.

We again pass on to another branch of our important subject. As all mankind were to inherit this fallen, weakened, corrupted nature, and would actually commit evil deeds within a few years from their birth, it would have been useless to have given them such a probation as Adam had at first, a probation requiring them to be strictly innocent. Their innocence would be lost through this innate treachery of the heart, before they came to years of consideration; and their being constantly in the midst of others who had fallen, would make their aberration even more certain. The race of Adam were, therefore, placed at once by the Almighty under the probation designed for sinners, that easier trial, in which, for Christ's sake, repentance and faith are accepted in place of perfect innocence; they were *ranked* in that class into which each of them would infallibly bring himself, if not so ranked by the Deity. Adam, being created pure, was appointed to a trial of pure innocence; but that happy state of things was transient; and we, born impure, are not put to the fruitless experiment of such a requisition, except in so far as it may humble us to seek refuge in Christ.

While what is called the innocence of childhood lasts, we have not come to responsible years; and when the season of actual probation begins, this innocence, such as it is, is expunged by passions, by weaknesses, by the numerous expanding buds of our fallen nature. Were it possible even for us to be born free from the sentence of death, how soon would that sentence be incurred by our own disobedience! May we not then affirm, that there was a propriety or congruity, according to the nature of things, in placing all men at once under the dispensation for sinners, and thus debarring them from the hopeless attempt to seek salvation by their own works and merit? Was it not merciful to bring them at once within the shadow of the cross, where, through Christ and his Spirit, they may be raised from depravity and all its consequences, to the life of righteousness and the life of glory? Suppose we had *not* been thus ranked as sinners; suppose that as we grew up and came to serious reflection, we learnt the absolute terms of the pure law of God—that it offered no hope to any who were not innocent, but proclaimed, "Cursed is he that continueth not in all the works of this law"—would we not eagerly turn from such a probation, and ask for a Saviour? Would we not beseech the Deity to rank us as sinners, that the Saviour from sin might consistently be offered us? O yes. And unspeakably merciful was it in God, knowing that our nature was fallen and depraved, to include us with our first parents, as sinners, i. e. as accounted such, that he might thus extend to us as well as them the great promise that a Redeemer should effect a rescue, by bruising the head of our spiritual adversary.

How clear and satisfactory, in this view, is a passage of Scripture, which in a different light seems obscure and repulsive—"by one man's disobedience many [*the* many, i. e. all] were made sinners;" the word "made" is here used in the sense of *constituted* or *ranked.* All mankind were thus ranked in consequence of the disobedience of Adam; but this was done for the purpose of making good the remaining clause of the verse—"by the obedience of one shall [the] many be made righteous." As by the fall of Adam all men need salvation, so by the obedience of Christ salvation is provided for them all. And it is in order to bring them at once within the sphere of this salvation for sinners, that they are ranked as sinners from the beginning.

How free also from repulsiveness is, in this view, the doctrine of the imputation of Adam's sin to his offspring! It is imputed to us, not to make us sharers of his responsibility for the first transgression, and thereby to render us liable to perdition for a fault not our own, but to help us to escape that perdition. His sin is only so imputed to us as to make us rank as sinners; and we are thus ranked only to connect us with the scheme of mercy which provides a Saviour from sin. It should be remembered, however, that the phrase "imputation of the sin of Adam to his offspring," belongs not to Scripture, but only to theology. The imputing of righteousness, and of faith for righteousness, and of Abraham's faith to others who believe and obey, as also the not imputing to a penitent his sins, and the not imputing sin where there is no law, are all mentioned in Scripture; but there is no mention of the imputing of the first sin to the posterity of him who committed it. This expression is but uninspired language. Yet, in its right sense, it is a proper expression. God imputed to men the fallen character and standing of their first parent, which makes them *candidates* for redeeming mercy, in order that he might *extend* redeeming mercy to them.

In conclusion. The fact that depravity has corrupted our very nature, should induce the *careless* and the *wicked* to look with alarm on their condition; for, if they do not make a strong effort to improve the grace of God and become better, they will "go from sin to sin" continually. This is the natural course of those who do not overcome the unceasing impulse of the corrupt tendency within them. Innate depravity is a current which never flows backward; and our only safety is to stem it with constant labor and perseverance, and in the strength given us by heaven. Nor should the *godly* man forget that the current of his nature is still against him. Never should he "faint or be weary." Never should he become careless or secure. He only who perseveres to the end will be saved. O.

MISCELLANY.

MORAL CONDITION OF CANADA.

From the annual report of the Canada Education and Home Missionary Society, Oct. 1833.

The Province of Lower-Canada contains at present over 500,000 inhabitants. More than 100,000 of these are Protestants. The number of Protestant clergymen, of all denominations, in the province, will appear from the following statement, which is very near the truth.

There are about thirty Episcopal clergymen in the province, about ten Methodist, and about fifteen Presbyterian, Congregational and Baptist. But that there may be no ground for cavil, we will suppose the whole number of Protestant clergymen, of every denomination, to be sixty. A moment's reflection will show that this is a supply utterly inadequate to the wants of the country. In many cases a small Protestant population is scattered over two or three townships, each of them ten miles square; that is over a territory of 200 or 300 square miles.—It must be recollected too, that in this new country the roads are at all seasons of the year bad; and for some months absolutely impracticable; and that the want of bridges frequently makes even these bad roads extremely circuitous. It is also to be remembered that great multitudes are so poor as not to possess horse or carriage for transporting the family to church, even if there were roads and bridges. These considerations show that a single clergyman can give a proper pastoral oversight to a very small number only. The pastoral charges of all the ministers in the country parts of the province, so far as we have been able to ascertain, are extremely small. The number probably varies from 100 to 500. If we suppose that each clergyman has on an average 500 individuals in his pastoral charge, it will unquestionably very far exceed the truth. But even on that supposition, only 30,000 out of 100,000 Protestants in this province are at all supplied with the ministers and ordinances of religion; while 70,000 are either wholly without the preaching of the Gospel, or hear it only occasionally, when delivered by some itinerant or passing stranger. There are whole townships in which for weeks and even months, the voice of a Christian minister is never heard.

One hundred and forty missionaries, then, on the above estimate, are needed to give the Protestant population of this province even a tolerable supply of religious instructers.

But it is exceedingly difficult to find men who are willing to be missionaries in this country. The committee of this Society have made repeated and diligent efforts to procure missionaries from both sides of the water, but for the most part entirely in vain. Very few men indeed are willing to leave home, and friends, and comforts, to labor in the new settlements of Canada.

Another formidable difficulty is the impossibility of procuring support for ministers in the places in which they labor. It is a fact not generally known, that not one in ten of the clergymen of the province, except in the cities of Quebec and Montreal, are supported by the people among whom they labor.

All the clergymen of the church of England in the British North-American colonies, are maintained by the Society for Propagating the Gospel in Foreign Parts, a large portion of whose funds has hitherto been contributed by government. The Methodist ministers draw a chief part of their support from a Missionary Society in England; while several of other denominations are partly supported by the Canada Education and Home Missionary Society; so that of the sixty Protestant ministers in the province, but a mere fraction are wholly supported by the people among whom they labor. A short explanation will show why this is so. It does not arise from the fact that in any given township there is not sufficient property to support a clergyman, but from the peculiar circumstances of the case. There is not, probably, a township in Lower Canada, which is not abundantly able to furnish support for a minister of the Gospel, if there were union of feeling, of religious sentiments, and strength of moral principle. But there is no such union. One very large portion of the population care little or nothing for religion of any kind. Of course *their property* is withdrawn from the support of religious institutions. Of those who do care for religion, and are anxious to have ministers among them, there is a wide diversity of religious sentiments. They are divided into many sects, whose separate prejudices will not allow them to unite in the support of a minister of any persuasion. For these reasons the number of individuals in any given township, who care for the institutions of religion, and can unite for their support, is extremely small.

Such, then, is a brief sketch of the moral condition of this province. Not more than one-third of its Protestant population supplied with preachers of the Gospel; whole townships growing up without any of the institutions of religion; and peculiar circumstances rendering it impossible for them, by their own unaided efforts, to procure for themselves those blessings.

This state of things is becoming worse and worse. Each returning year finds a destitute people, more and more indifferent whether they ever enjoy the means of grace. If they are unable or unwilling this year to support religion among them, they will have less ability the next. That *indifference* will become *dislike,* till at length that people, who would even have welcomed an evangelical minister among them, will be absolutely opposed to religion, and be ready to bid Christ and his Gospel to depart out of their coasts. Every year, therefore, renders the work of planting the Gospel in the new settlements more difficult and expensive; and hence the necessity of immediate, persevering and energetic effort.—*Western Recorder.*

ON THE ABUSE OF TALENT.

There is something in the nature of intellectual and literary iniquity, which makes it impossible to obviate its dreadful effects. If I oppress the weak by my power, by my power I can again repay him for his suffering. If by dishonesty I rise to wealth, I can, perhaps, obliterate by liberality, when I repent, the greater part of the evil consequences of the wrong I have done. But the characters of impiety or impurity, which my hand has once traced and sent into the world, no tears can wash out, no penitence can recall. Like Pilate, what the unbeliever "has written, he has written," and he cannot, if he would, either undo the deed, or frustrate its effects.

The Spirit of the Lord may come upon the Infidel writer, and bring his heart into a great and godly sorrow for his sin. He may weep in holy penitence over his past unbelief, and through a renewal of faith, be made again a partaker of the graces of redemption and sanctification, to his own eternal glory. But all his hope and assurance of salvation for his own soul in the world to come, will never be able to take away the fearful foreboding he must entertain of the incalculable evil which his skeptical and ungodly writings may have inflicted upon the souls of others in the world that now is. Let the man of genius, who has perverted his talents, be never so repentant for the abuse of his powers, and never so certain of having his pardon sealed to him through the blood of Jesus, still he will feel, and feel wretched when he thinks, that he has been guilty of a crime beyond his abilities to repair. *That* is a worm which can never die. For the invention of printing has given such strength, and swiftness, and stability, to the thoughts and words of mankind, that when once our opinions have been subjected to the operations of the press, they are withdrawn for ever from our grasp, and will work the work for which they were originally sent forth, in defiance of all our efforts to blot them out. Nay, our very efforts to recall the writings we have condemned, will but, in many instances, have a tendency to increase their circulation, by more effectually stimulating the passions of the corrupt, the interests of trade, and the curiosity of the inquisitive, to preserve and study what the author seems so anxious to destroy.

Whatever then may be the views with which these unbelieving and ungodly writers have promulgated their rebukes and blasphemies against the religion of the Son of God, whether they be deceiving or only deceived, they have done an evil which no subsequent exertions of their pen or their penitence can ever obliterate. Their souls, it is possible, may yet, if they repent and turn to the Lord in faith, be saved; but it is impossible, even if their souls be saved, that their consciences should not through life be irremediably grieved by the melancholy reflection, that they have been preparing a mental poison for which their feebleness can administer no certain antidote, and mingling a cup of bitterness for generations yet unborn. In that conviction they must die. By the anguish of that reflection must their last hours be imbittered, and they must quit the earth and its inhabitants, conscious that they have sown the seeds of infidelity and eternal death in many an unwary and unstable soul.—*Benson's Hulsean Lectures.*

COMMUNICATIONS.

For the Churchman.

RELIGIOUS EDUCATION.

It is a *duty* incumbent on every parent to provide for the temporal necessities of his tender offspring. The man who neglects so to do is declared by holy writ "to be worse than an infidel;" and the voice of mankind proclaims him to be wanting in the common feelings of humanity. The obligation extends with no less force to instruction, not only in learning necessary for the ordinary concerns of this life, but in those things required for our everlasting well being. The obligation increases in proportion as the value of the objects increases, and when the value of things temporal, compared with things eternal, is expressed, then may we discover the proportion that exists between the duty of providing for the temporal wants, and the everlasting felicity of our children.

The *opportunities* afforded the parent for inculcating moral and religious principles into the mind of his child, occur at every step of his onward progress. These cannot be told except by him, who sensible of the great charge committed to his trust, watches with feelings of parental anxiety the outward actions and inward workings of the child's expanding mind. Such a person continually finds occasion to remove the films of moral darkness that obscure the feeble intellectual vision of one just commencing his mortal career. He has access to the most secret thoughts and inward operations of the unsuspecting mind of the child. They are all displayed before him with an artless simplicity, which the restraints of society and the designing schemes of more advanced age has not taught to conceal. He often has it in his power to crush in the bud, by a single word or look, an evil thought or wicked design, which, if suffered to proceed, might eventuate in consequences most awful. From the earliest moments of infancy, there is a beginning of that concatenation of circumstances that go to make up the character of the man and influence his everlasting destiny. For many years the parent has a great control over these, and may modify and arrange them at pleasure. He may allow the youth to pursue an unrestrained course, impelled by every fancied want of childish extravagance, and thus lay a train of consequences ending in irretrievable ruin. Or he may so arrange the intellectual furniture of the opening mind, that its development may be attended with beneficial results, and cause the pleasing anticipations of future joys to be realized. The fleeting years of infancy are spent under the direct supervision of the parent's watchful care, and the more eventful scenes of rising youth are in a great degree thus influenced. From the first commencement of this tender connexion to the moment that cast the man upon the wide world to play his own eventful part, the watchful parent will daily and almost hourly have occasions to check the natural propensities, and to inculcate principles of religious truth. Thus corrected and guided, the child insensibly acquires the habits and manners, and as soon as his mind is capable of reflection adopts the sentiments and principles of his exemplar.

The *advantages* arising from this moral culture of the youthful mind by its natural instructer and guardian are numerous and important. Upon the recipient no words can express the beneficial results that future ages will realize from such an auspicious commencement. He is arrested in his downward course, and his erring footsteps guided into the way of peace. The mental pleasures of happy enlightened intelligences are enjoyed, by the unfolding of those qualities of mind which would otherwise never have been called into action. The noble principles of divine truth deeply implanted in his breast, sustain him in future conflicts of worldly care and trouble. Before it is too late, he learns so to improve the passing opportunities of earth's transient stay, that finally "he loses not a part in the eternal inheritance of the saints in light." By the *giver* the results of such parental care are felt even in the present fluctuating transient scene. He enjoys the proud satisfaction of being a co-worker with the Holy Spirit in forming the character of an intelligent being that shadows forth, though with lesser splendor, the adorable qualities of infinite perfection. The reciprocal attachments between such minds can be felt but not expressed. The child as he advances toward maturity, progresses in strengthened attachment to those principles in which he has been educated,—he experiences the advantages from their practice,—he sees the awful gulf of perdition from which he has been rescued, and with feelings of profound thankfulness acknowledges that he is indebted, under God, to parental care for these unmerited benefits. Gratitude urges him to make a return for this kindness. This is expressed not only in actions, but in the tenderest emotions of our nature—in the attachment that binds mind to mind, and which solaces many of the trials and troubles inseparable from the present imperfect state. This mutual joy is also heightened by the reflection, that it is but the foretaste of what it will be, when this mortal shall have put on immortality, and all obstacles to its serene and tranquil fruition shall be removed.

From this view of the duty, opportunities and advantages arising from the inculcation of religious truth by parental care, it must follow that the responsibilities attending its execution are awful. The infatuated astronomer, who persuaded himself that he controlled the causes that regulated the yearly inundation of the Nile trembled at his fancied responsibility. It so worked upon his mind that he was miserable. But allowing the well-told tale of Johnson to be a reality, what will this vast responsibility attendant on the regulation of the seasons be, in comparison with that which involves the eternal destiny of a moral agent? The one had a bearing on the fertility of a kingdom, the other has an intimate connexion with the happiness of a being of more value in the sight of its Maker than the whole material universe.

W. X.

For the Churchman.

SUNDAY SCHOOL INSTRUCTION.

The parent, as the natural guardian of the child, is bound by the most solemn considerations, to provide for his religious instruction. But, as a small part, even of a Christian community, are in reality the true followers of the Lord Jesus, it is in vain to expect the moral regeneration of the world to be effected by this means alone. Hence other plans have been devised to carry into operation this most desirable object. The most simple, and yet most effective, is the Sunday School. It comes in to supply the deficiency occasioned by the carelessness or wilful neglect of Christian parents in respect to this most important duty, and likewise to extend the same benefits to those on whom the light of the Gospel has not yet shined. Its unassuming aspect may cause it to be overlooked by the great and powerful, and yet its object is the noblest that can engage the attention of man. It exhibits none of those outward forms of worldly splendor that dazzle the eye and bewitch the imagination. For this very reason may we entertain sanguine hopes of ultimate success; for in proportion as extraneous considerations are removed, may we expect a proper spirit to animate those engaged in this most beneficent charity. Where nothing exists to draw the conductors into the service, except the moral beauty of the plan, we may reasonably expect their hearts to be engaged, and all their movements influenced by the love of truth. Hence the jarring effects of discordant interests will be removed, and all will proceed with the pleasing unanimity of heavenly harmony. Services induced by such a noble godlike spirit will meet with due reward in final success; for where the seed of divine truth is faithfully sown and carefully nourished, the Holy Spirit will vouchsafe his fructifying influences.

The plan is as simple as the object is sublime, and in the operation verifies the assertion, "Not by might, nor by power, but by my Spirit, saith the Lord." Without the drawback of a complicated machinery, it engages those whose hearts are yet glowing with the first ardent feelings of Christian love, in the service of their Divine Master. They are brought directly into the field, and can see for themselves the moral desolation that broods over the unfortunate yet insensible objects of their commiserating sympathy. These unhappy beings famishing for spiritual instruction, yet entirely ignorant of their wants, are collected, and made to feel, if possible, their own ignorance and destitution. The bread of life that came down from heaven is freely offered them by those who have personally felt its vivifying influence. They are taught the first principles of the doctrine of Christ, and such other knowledge as shall make them wise unto salvation. Being young, their minds are in that incipient stage of development in which impressions are lasting. And this is effected with Divine assistance, by bringing the teacher in direct and personal contact with the recipient of instruction. He becomes acquainted with the personal wants of each individual, and thus becomes better qualified to communicate the necessary information. Thus all retarding influences being removed, the mind of the enlightened is brought to operate directly upon that of the ignorant, and in such cases it cannot but be successful. In the operations of natural philosophy, the most astonishing results are effected by what appear to be the most insignificant causes. Forces existing in nature, in a dormant state, may be set in motion by the slightest movement, properly applied. But all depends on the knowledge of the operator. Thus, to take a familiar example, the awful consequences resulting from the explosion of gunpowder are well known to be produced from a single spark; but simple as it is, the whole operation is founded on a knowledge of the principles on which these most destructive forces act. The cases, although not strictly the same, are analogous. The principles on which both are conducted are the same, a knowledge of results flowing from particular combinations.

A grand feature of the Sunday School system is, that it is conducted entirely by voluntary exertions. The teachers give their time and personal services without the desire or expectation of any other earthly reward than the testimony of an approving conscience, and the secret satisfaction that they have been useful in their station. There is no compulsion. The moving power is simple, yet powerful, the desire to advance the Redeemer's kingdom, and promote the best interests of men. The duties are in themselves arduous, and far from being pleasant. Such being the case, and the only inducement for engaging in the work being the same that animated the Saviour of mankind, it soon affords a criterion of the state of religious feeling. For if persons who have not this great object at heart engage, their sentiments will undergo a change, or they will soon leave their irksome duties for more congenial pursuits.

The plan being simple, and supported by voluntary labors, it may easily be carried into execution. Without any complicated movements, it imbodies numbers of individuals, all actuated by the same motives, and yet directing their exertions, each according to the power of his own native talent. The one grand object is wide and comprehensive, and in the successful prosecution may call into exercise every grade of ability and acquirement. They who have just crossed the threshold of the Church, and are just initiated into the rudiments of Christian learning, may find opportunity to communicate and improve their own scanty stores of divine truth. And they, whose talents are of the highest order, may also exercise their noble powers, and successfully employ their exalted attainments in developing the moral and religious qualities of the youthful mind, and in directing it in the grandest and most sublime of all pursuits.

The beneficial effects and salutary tendency of this benevolent charity are as wide and extensive as the spirit that animates and conducts it. They are experienced by the recipients when in subsequent life they act upon the principles there acquired. Thousands who would otherwise have received no instruction, are directed into a course leading to happiness both temporal and eternal. The country is benefited by increasing the number of its useful citizens. The Church is advanced onward in her triumphant course by each conquest she thus makes from the empire of sin and destruction. And as to the individual himself, if he sedulously pursues the same course through life, on his account, at length, the gates of heaven will roll back on their golden hinges, and there will be joy in the presence of the angels of God Most High.

J. A.

For the Churchman.

SATURDAY EVENING REFLECTIONS.

"And the Holy Ghost was upon him."

The exalted virtues that are so much to be admired in the character of Simeon could only have been produced by the operations of that divine Spirit, whose office it is to enlighten and console the pilgrim in his passage through this vale of tears, and to impart to him strength to overcome the world and the flesh, and to fight manfully the good fight of faith. It is true Simeon possessed more than the *ordinary* gifts of the Holy Ghost. He was divinely inspired respecting the Messiah, whom we are told he waited for as the consolation of Israel. "It was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." When the period arrived of the Messiah's entrance into the world, the sacred writings inform us that Simeon was *led by the Spirit* into the temple, and there beholding the infant Jesus, he takes him up in his arms, and exclaims, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

The time of miracles has passed away: the religion of Christ has been established: those *extraordinary* gifts that were conferred upon the saints of old have been withdrawn: and does it follow that because miracles and signs have ceased to attend the preaching of the Gospel, that the Spirit of God has taken his everlasting flight? No! The Comforter that our Saviour promised should abide with his followers for ever, is with us.

How consoling and how strengthening to the humble believer is the thought, that while he is endeavoring to work out his salvation, the Holy Ghost, the third person of the adorable Godhead, is assisting him: is enlightening his understanding, and imperceptibly but effectually creating a new heart and renewing a right spirit within him. What cause of holy triumph that we have such a defender and guide to our souls.

However incomprehensible it may appear to our groveling minds, we are not to doubt but that the Spirit of God worketh in us both to will and to do.

Simeon is set before us as an example, and if we would that our latter end be like his, our lives must bear a resemblance to his. We must pray for the out-pourings of the Holy Spirit into our hearts, without whose assistance all our good resolutions and promises are as stubble before the wind.

Just, not in the restricted sense of the word merely, but in its most enlarged application, which comprehends righteousness before God and man. Devout, not only considering it a duty, but an inestimable privilege of rendering homage to Him who is our maker, preserver and redeemer: of laying our wants and imperfections before him, and pleading the merits of his Son, by whom alone we receive remission of our sins and are made partakers of the kingdom of Heaven.

O. M. P.

For the Churchman.

From the general spirit of the Bible, its precepts of active self-denial and benevolence, and especially its great requirement of implicit faith, nothing is more evident than that our religion is not a speculative but a practical principle; and that, however several peculiarities of our mental constitution might seem to favor it, abstract speculation upon points of duty is not the business of man in his present state of existence. In a religious point of view this life is given to us only as a state of discipline in *obedience*. We are required to *obey* certain precepts without one word as to their *reasonableness*. And although this does not teach us to neglect the use of reason in tracing out the propriety of our obedience, it certainly implies that our great business is to *do* the will of God, and that it is not material whether we can always see the fitness of his commands or not. Hence the religion which lies all in the head and does not pervade the heart is not the religion of the Gospel of Christ. When a child is told of its duty by its parent it has no thought of any thing but performing that duty, and it is only when this child-like simplicity, this connexion between the *knowledge* of duty and *obedience* to it, sways our bosoms that we can truly be called Christians. To understand abstractly the whole scheme of the Gospel, to be well acquainted with its truths, to be able to reason upon them very sagely and correctly, is nowhere applauded or rewarded in the New Testament; but Christ says, "If ye *know* these things, happy are ye if ye do them." To many religious persons a speculative disposition has proved a serious hinderance in their Christian progress. It is one of the means which Satan employs to prevent sinners from coming immediately and confidently to the source of grace, well knowing that if by any means he can attract our attention from the single object of submission and obedience, be it even by amusing us with a view of the beauty of religion, or the deceitful cunning of our own hearts, he has gained a great part of his object. When our Saviour commanded the man with the withered arm to stretch the palsied member forth, without stopping to reflect upon the impossibility of the act, he immediately obeyed. Such is the nature of Gospel faith.

I. S. B.

For the Churchman.

WINTER THOUGHTS.

During the winter months the days are short, and the nights are long. So it is during the winter of affliction; the days of hope and comfort are contracted, while the nights of sorrow are intolerably tedious. The cause in both cases proceeds from our peculiar position with respect to either the natural or spiritual sun, in order that we may receive that proportion of physical and moral benefits which our situation particularly requires.

During the dreary winter nights, when the storm or cold prevents our holding communion with external nature, the all-gracious Creator has afforded us internal resources,—fountains of social intellectual and moral enjoyment, whose delicious waters may refresh and gladden us, when the streams of all secular joys and pursuits are frozen up and unable to charm us. And has not the God of all consolation in Christ Jesus provided similar resources for his people during the dark and tedious nights of his dispensational visitations? 'Tis then also that the Christian experiences all his comforts to be internal. The colder the wind of tribulation blows, the darker the night of his despondency and fears, the more tedious and protracted the hours of his transitory trials; he is only driven farther and closer within the asylum of his own heart, and there lighted and warmed by the fires which the Spirit of promise has enkindled, he looks through the frail casements of his mortal veil, and defies the howlings and menaces of the storm.

At this season the earth is mostly clad in a beautiful vestment of snow, which to the ignorant seems to chill its surface and distract the operations of nature; but in reality it serves to warm and fertilize its soil and promote and hasten on the growth of its vegetation. The purity of heart required of Christians, and the righteousness of Him who came to redeem man, are cold and repulsive only to those casualists who are ignorant of their virtues, but to those whom they cover and envelope, they become productive of the most genial and beneficial effects; causing the warmth of divine love to invigorate and enliven the soul, and imparting life and fidelity to *the desert and solitary places* of iniquity.

As the snows and rains of heaven contribute to cause *the earth to bud, that it may give bread to the sower and to the eater*, so do the frosts of trial and the tears of repentance tend to protect, foster, and fructify the word of God, the seed of divine grace in the soul, so that from *a grain of mustard seed* it *becomes a large tree*, in whose branches the birds of heaven may lodge.

The temperature of the winter does not depend so much on the sun, though it be nearer to the earth than in the summer, as to the influence of the winds and the peculiarity of the atmosphere; so that different winters vary from each other as it regards the degrees of heat and cold. It is very similar with the soul whose moral temperature is less owing to the oblique shining of *the Sun of righteousness*, than to the varying winds of passion and opinion and the fickle atmospheres of constitutional temperament either joyous or melancholy, which by turns affect the mind. As physical heat is produced not by the sun alone but by his beams acting upon the caloric of our earth, so the heart that would rejoice in *the gift of* God's *countenance* must first be awakened into life and enkindled with celestial warmth, before its natural powers can put forth that moral strength and illumination, which can alone enable it to appreciate and glorify God.

Reflector.

THE CHURCHMAN.

SATURDAY, FEBRUARY 15, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

We have several communications which have been sometime on hand. Some we have doubted the expediency of publishing. Others have needed alterations which we have not had time to make. O. M. P. was accidentally mislaid. We shall endeavor next week to bring up all arrears.

Truth and Order.—We are gratified by the spirit in which the Presbyterian has noticed a recent article in the Churchman under this head, but demur as to the justness of its "exception." We are far from regarding "the Presbyterian Church, properly so called, and as it is ascertained by her avowed standards, as a signal example of the evils resulting from the severance of truth and order." On the contrary we cheerfully admit its superiority in this respect to most others. We adduced the Presbyterian Church as an example of the evils resulting to any society from a practical neglect of its own rules of order, and of the importance of insisting on their observance. Again, admitting the theory of the Presbyterian Church on the subject of order to be in the main good, we doubt whether her standards have carried it out to that length which consistency with themselves requires: and therefore we adduced the Presbyterian Church as an example of the necessity of a rigorous consistency on the subject. Beside the minor instances to which we adverted of opinions on baptism, &c., at variance with her formularies, we insisted chiefly on the fact that in spite of her Presbyterian standards she had somehow permitted Congregationalist ministers to rank on a level with her own. Is it true that all Congregationalists who have ministered in the Presbyterian Church have first formally adopted her standards? Has it not been customary among Presbyterians to invite Congregationalists to officiate in their desks? So long as it is supposed that a man was orthodox in the truth, would not Presbyterians think it extremely illiberal and unchristian to shut him out of their pulpits on account of a difference of ordination? If not, then we confess ourselves misinformed. But if so, then one of two things is apparent, either that Presbyterians have been practically inconsistent with their own standards, or that there is some theoretic defect in those standards by which order is not elevated to its right importance. We wrote under the impression that both these were the facts in the case: and this consideration, we hope, will sufficiently account to the Presbyterian for our apparent "want of discrimination."

The Presbyterian asks, "Is the Episcopal Church impregnable in this respect?" We answer, so far as she is not. Her provisions for order especially have been underrated by many of her members. Such a tendency as this is indeed inseparable from human nature, and will be manifested in the purest society on earth. But on the other points she is, if not impregnable, at least nearer to it than any society we know of. Believing an Episcopal ministry to be divinely appointed, she very consistently excludes all who have not been episcopally ordained, from performing any official acts within her pale. No matter how holy the man, or how faithful the preacher, if he be not an Episcopal minister he must not officiate in an Episcopal congregation. Believing her own forms of order to be scriptural, she does not virtually cancel them by admitting others to a par with them which she believes to be unscriptural. She is thus consistent with herself. Had Presbyterians assumed the same ground, as we think in consistency they ought, we see not how they could have become so amalgamated as they now are with the Congregationalists. No such admixture with another denomination could have occurred in the Episcopal Church.

The Philadelphian has our thanks for his good opinion of us. He has certainly treated the affair with much astuteness—a quality, by the by, of which his cause has much need and no lack. We are sorry if the opprobrium of High Church friendship should prove an injury to a cause, the progress of which we have much at heart: believing as we sincerely do that "If this mighty torrent that now threatens to deluge the land be thrown back, it will cover many with confusion: but if it be suffered to rush on, it will overwhelm the [Presbyterian and Congregationalist] Churches. Their names will remain on record, and tens of thousands working out their own righteousness will speak of a Saviour, but his righteousness and his grace will not be the boast and glory of Zion."

Prayer for Missions.—The Missionary Record for February has been received, and the reader will find several extracts from it in our columns. Among its items of intelligence is the following:—

"At a late meeting of the Committee the following resolution was unanimously adopted:

Resolved, That the establishment of a monthly missionary meeting on the first Monday evening of each month, be recommended to the Churches in the communion of the Protestant Episcopal Church."

The expediency of this measure, we think, will be generally admitted, and, we believe, all that is wanting to insure its adoption, is the proposition of it, with proper provisions, from an authoritative source. Whether the present is such a source, we presume not to decide. There are two requisites indispensable to the success of the Missionary cause, information and prayer; and a regular monthly meeting in every congregation for Missionary purposes is a good way to secure both. Facts that are now in print, but unheeded, might, by such a means, be thrown into the minds of the people. The relation of facts and incidents with the living voice gives life to the dead letter. New interest being thus awakened, the spirit of prayer would be increased, and Missions, we might hope, would be a more frequent theme of intercession in the closet and the family. We bring, by such a measure, the social principle and imagination to our aid. The consciousness of the sympathy of thousands who are simultaneously engaged in the same holy employment, forms a cluster of associations to which few minds are insensible, and by which many are easily, and sometimes deeply, moved. In many congregations such a meeting would be a lens to collect the scattered rays of missionary feeling into a flame.

The Heart.—Among the works having a peculiar claim on the attention of Episcopalians may be mentioned The Heart. It is a recent publication, and as such lately received from the Churchman a brief notice. Under the impression that too many of our readers as yet know the book only by name, we have given on the last page of to-day an extract, which we hope may induce them to extend their acquaintance with the work. In making the selection the aim has been to furnish the reader with appropriate practical reading rather than to display the abilities of the author: though these would not suffer from any selection. The work will be found agreeable and instructive. The style is copious without being verbose, and spirited without the least affectation of point or show, or any of the vulgar arts of catching attention. The work consists of two parts. In the first part the unrenewed heart, in the second the renewed heart are contemplated in several interesting aspects. It is professedly a practical book, and all abstruse disquisition is avoided. The several doctrinal questions, however, which naturally present themselves are fairly met, and, in general, clearly explained. On a few minor points we might differ from the author, and should we give the work an extended review, as we have thought of doing, we should frankly state them. But the work, as a whole, is excellent, and should secure for the author the favorable regards of the Church. It will be a valuable addition to family and Sunday School libraries.

The Gospel the Power of God.—The Apostle says he is not ashamed of the Gospel of Christ, because it is the power of God unto salvation. There are some, however, who are ashamed of it, and yet by a strange incongruity seek to magnify its power. They thus disguise all appearance of their being ashamed of the Gospel from others and all consciousness of it from themselves. There are three such classes. First, those who soften or explain away the distinguishing doctrines of the Gospel with a view to promote the reception of it among the intelligent. Secondly, those who torture parts of Scripture so as to bring them into conformity with some prevalent theory of science. And thirdly, those who transgress the bounds of Gospel simplicity and conform to the world with the view of rendering religion more acceptable to the votaries of Mammon. Such persons indicate a lurking dissatisfaction with Christianity, by this prurient desire of giving it a better adaptation to society. They do not consider that so far as they modify the Gospel it is *theirs* and not Christ's. The Gospel of Christ is the power of God unto salvation; but the Gospel of man is the power of Satan unto destruction.

Popery.—The Romanists often complain that they are misrepresented. We wonder that Protestants should ever give occasion for the complaint. Faithful description will be severe enough without any exaggeration. Their own exhibitions of themselves would often pass for the exquisite satires of an opponent. The following is extracted from an essay on Holy Orders in the Catholic Diary, selected from the Catholic. What fancy sketch could have hit off so grave a strain of absurdity?

This simile of the vine and its branches, is an exact allegorical picture of the Catholic Church; and so exclusively distinguishing of her, as to suit no other church or sect whatever. For the vine, the emblematical tree of the Church, which yields Messiah's best and beauteous gift, the *vinum* GERMINANS VIRGINES; the *vine budding forth virgins*, Zach. ix. 17, to which Jacob in prophetic ecstacy beheld him *tying his ass*; that is, the drudging and patient beast that bore him; his once suffering, but now glorified humanity; which he ties to the vine, by *transubstantiating* the juice of the grape into that humanity inseparably and ever joined with his divinity: a mystery, the foresight of which made the astonished Patriarch exclaim: *Tying his foal to the vineyard; and his ass, O my son, to the vine; he shall wash his robe in wine, and his garment in the blood of the grape*, Gen. xlix. 11; for he robed himself in our nature and took for his garment our humanity: the vine, as I was about to remark, the mystical tree of the Church, is *one close cohering whole*, consisting of its root, trunk, branches, twigs, leaves, flowers and fruits.

Its essential principle, the root, from which rises the trunk, or stem, diffusing its branches on every side; through which it sends the nutritive sap, on which the health, growth, and fruitfulness of the tree depends: the root, which is itself the lowliest laid portion of the tree; invisible and even trodden on; the sacred root of this mystic tree is Jesus Christ himself; *who humbled himself, becoming obedient even unto death*: Philip. ii. 8. *Who became as a worm, and no man; the reproach of men, and the outcast of the people.* Ps. xxi. 7.

From this divine and all-sustaining root, we see rising up, growth by growth, and visible to all, the main central stem, or papal succession: which multiplies, in its ascent; and sends forth in every direction, the larger leading branches, or *Bishops*, who derive from the trunk, to which they adhere, the nourishing juice; and transmit to the smaller and more numerous branches, *the Priests*, who spring from them by ordination. On these last depend; in all their gradations, the twigs and countless multitude of leaves; that is the numberless faithful. The fruit, are the virtues and good works of all; or the common product of the tree. The leaves, twigs and branches, not retaining the native sap, become brittle, and with every gust of wind are broken off; whirled about in all directions, the sport of every blast; and finally strewed along the ground, and withered, and fit only to be gathered up, as fuel, and cast into the fire.

Missions.—We are happy to fortify our preference for Western Missions by the authority of a Church which has always been distinguished for its zeal in Foreign Missions. The West has a peculiar claim on us. Thither our energies should be constantly directed. There we should see that the Gospel is preached and the Church instituted. We are now letting slip the golden opportunity. Infidelity is busy and Romanism is busy, both aiming to shape the vast expanse to their own ends. Fifty years hence it will be too late for us. The tide of influence will then be turned, and it will be ours to receive the impression, not to give it. "It was your neglect of the gods," said a Roman orator to the people, "that brought on you the devastation of the Goths." Let us, too, beware lest a neglect of religion expose us to an inundation more dreadful than that of the Goths and Vandals; lest the waters of infidelity and a sanguinary superstition rise and roll back on the eastern shores, sweeping before them the bulwarks of social order and private happiness.

The Great West.—It merits serious inquiry, whether, in our missionary operations, we ought not, *as Americans*, to have a primary and special regard to the aborigines of our own continent. We speak often of *the West*, meaning little more than the strip of country on the other side of the Mississippi, which has been occupied by emigrants. But beyond that as far onward as the Pacific Ocean, immense tracts stretch themselves, unvisited as yet by the white man, and prowled over by savage hordes. Thousands of souls inhabit that vast region, who are in darkness and the shadow of death. But unless *we* send them the Gospel, it cannot be expected that they will ever receive it. European Christians have their own more pressing calls, and have left this field for us to cultivate. There is a peculiar fitness in our occupying it; because it is contiguous to our own territories, and because the Indian race have received at our hands so much evil and injustice. These tribes are rapidly wasting away, and if it is desirable that any of the present generation should receive the Gospel, it is high time to make the attempt. Just at this juncture, the government is fitting out an expedition for the Pacific, and we can never expect a better opportunity for exploring the situation and wants of those territories. Are there no men of Christian heroism and burning zeal for God, who are willing to go and claim this new country in the name of the Lord Jesus, and set up the standard where Satan has so long reigned? Surely the occasion is one which ought to awaken many a soldier of the cross to go forward in the strength of God.

The Rev. Mr. Woodbridge, agent of the American Tract Society, gratefully acknowledges the receipt of a gold coin, valued at eight dollars, enclosed in a note, of which the following is a copy. The note is without signature or date.

"Enclosed, my dear Rev. Sir, is a gold coin,—it was given me by a beloved parent, as a pocket-piece. It has, indeed, lain idle some years, but it shall do so no longer; I now devote it to the cause of Christ, the one you are privileged to advocate, accompanied with this petition, that it might be the means of saving from eternal death one precious soul, if no more."—*Charleston Observer.*

We sometimes see such things as the above in our exchange papers, and we confess with more pain than pleasure. It indicates a better state of heart to preserve a token of parental affection than to turn it into money, and give it to a Tract or Missionary Society. It is a great object of our faith to guard and strengthen the social relations. It seeks to purify the sympathies of nature, and thus render them more effective for the purposes of social union and happiness. It must discourage therefore, whatever tends to sever or desecrate such bonds. When we follow out one first principle, so as to come in hostile collision with another, we may be sure we have gone too far. No true system can have any suicidal power, by which it is doomed to turn upon itself to its own destruction.

INTELLIGENCE.

Confirmation.—On Ash-Wednesday, February 12, the Bishop of this Diocese administered the rite of Confirmation at the Institute at Flushing, L. I. Eight of the pupils were confirmed. The interest of the occasion was increased by an address from the Bishop, after the conclusion of the ordinary services, in which he expressed his high regard for the Institution, and his solicitude for the welfare of its young members. The address is to be published in the Journal of the Institute, and we shall thus be enabled to lay it before our readers.

Clerical Changes.—The Rev. Richard Channing Moore, son of the Rt. Rev. Bishop Moore, of Virginia, has received and accepted a unanimous call to take charge of the parish of St. John's Church, Elizabethtown, New-Jersey.

A friend, in communicating to us this intelligence, remarks, in language with which we entirely accord, "Mr. Moore has been nearly two years officiating as assistant to the Rev. Dr. Bedell, of St. Andrew's Church, in this city, and has endeared himself to all who know him, by his amiable manners, his sound preaching, and consistent conduct. He goes from among us universally respected, and we trust to a congregation who will know how to appreciate his worth."—*Epis. Recorder.*

The Rev. William F. Lee has resigned the Rectorship of Christ Church, Richmond.—*Ibid.*

The Rev. William H. Barnwell has removed to Charleston, S. C., and taken charge of the newly-formed congregation of St. Peter's Church, in that city.—*Ibid.*

A short time ago we published from the New-York Observer an account of the Leopold Society, formed in Europe, for the purpose of disseminating Romanism in this country. The Observer has continued to publish extracts from the Society's Report. We give the following selection, and shall next week give others:—

SECOND REPORT OF THE LEOPOLD FOUNDATION.

We continue our extracts:—

Letter of Mr. Benedict Fenwick, Bishop of New England, to the Bishop of Cincinnati, dated Boston, 6th April, 1831.

By persons arrived lately from Ohio, I learn accidentally and with the greatest pleasure, the rapid progress our holy religion makes in the whole compass of your extensive diocese. Indeed the accounts are not unexpected, nor wholly new; for the religious newspapers of the Calvinists here complain of the rapid progress which popery is making. This grieves them the more, because Ohio is largely settled with New-England people. Most painful of all appears to be the erection of your college for Catholic priests. I, however, wish you success with all my heart in this well devised and most useful undertaking, for such an institution must, in my judgment, be of unspeakable use for the firm establishment of our holy faith in the Valley of the Mississippi; and I cannot better testify my joy, than when I tell you that I regard such an institution, by which priests will be obtained, acquainted with the language of the country, brought up under the guidance of an educated clergy, men of the proper spirit, as the most desirable and useful of all undertakings; and I sincerely admire your wise foresight in thus applying the pious European contributions: for if there is once a good supply of such laborers in the vineyard of the Lord, congregations and churches must follow unavoidably, while the premature building of churches without permanent pastors, will not secure these advantages. Would to God it were possible for me to erect such an institution! What unspeakable good would it not do in this hot-bed of Unitarianism and Puritanism! Puritanism has received a severe blow lately by the lectures of my clergy every Sunday evening, delivered before crowded audiences, from which this false doctrine will never recover. In this region, by the help of God, the Catholic Church is daily becoming more popular. Not long since, some of the most respectable heads of families came over with all their households to our communion: an event which excites no little attention among our opposers, but affords us the greatest consolation, not only as the triumph of truth, but also on account of the salvation of the persons recovered.

I enclose you a catalogue of a number of cheap little books for the instruction of the people. You see I am writer, printer, and bookseller together, and all to get money that I may begin to build a seminary. O! if our Catholic brethren in Europe knew how much good is effected in these United States by their contributions, they would, I am convinced, not be indifferent to our wants, but would afford *all of us* their generous aid. I beg you earnestly to apply in behalf of my diocese to the praiseworthy society of the St. Leopold Foundation in the Austrian empire. The Committee of Propagation (at Lyons in France) have at last, thanks to God, found me out; I have just received from Messrs. Didier, Petit and Co., at Lyons, a letter authorizing me to draw upon them for $1600, which I have done. This will certainly help me, if a general revolution in France does not affect the payment of exchange. This sum, you know from experience, will go but a little way toward the erection of a college, which I want so much, and which lies so near my heart for the good of my charge. I hope you will not deny me your good services, and am, &c.,

B. Fenwick,
Boston, 6th April, 1831. *Bishop of New-England.*

[Mr. Rese proceeds in his letter as follows:]

* * * Our opposers are supplied with abundance of money and other help, and seek in every way to hinder our success. We, however, trusting in God and his holy doctrines, which we are called to propagate, fear them not, and never shun open contest with them. I will relate a few of the many incidents of this kind which have occurred to us. On my last missionary tour, I passed through Chillicothe, and was asked if I would not preach. On my consenting, notice of the meeting was soon published, and I held a service of several hours in the court-house. As soon as I left the desk, a Methodist preacher proposed to me to discuss the question: From what passage of Scripture does your Church derive her right to charge her opposers with falsehood? After an hour's discussion he had nothing more to say. The mass of his hearers did not seem to think he had triumphed, and dispersed to pursue their business, while those who remained unanimously requested that a Catholic priest might be settled in their town, and offered to sell me the Episcopal church for $1500. A fine offer, and very advantageous for our holy faith! But, alas, I must decline, because our want of means to complete buildings already begun is pressing. France, for some years, no longer helps us; and Rome, beset by enemies to the Church and public order, is not in a condition to help us. What wonder, then, that we seek to console ourselves with your zeal for the cause of God, and with the hope of the benevolent contributions of our benefactors in the Austrian empire, to enable us to accomplish gradually the good work.

The building of a Catholic church in Hamilton is going on, and will cost above $2000. The object is of so much importance, that we willingly spend much upon it; for beside the immediate formation of a Catholic community in the town, there is connected with the Church a common school conducted by a Catholic priest, which affords incalculable advantages for the spread of the true doctrine.

Our missions among the Indians, though painful and expensive, are a source of true joy to us, from their success. * * The Protestant preachers can obtain no permanent acquisitions among the Indians, though they would gladly spend all their money if they could bring a Catholic Indian to apostatize. A young Indian woman who had been baptized by a Catholic priest some years ago, and was left, for want of priests, without any spiritual guidance, was urged by many arts, and finally prevailed upon by promises and flattery, to let her name be enrolled on the list of Protestants; and you should have heard what rejoicing and noise there were made about it. The account was published in all its details, in order to proclaim the joyful operations of the Holy Spirit. But this rejoicing did not last long, for the neglected and deluded soul soon acknowledged her errors, and returned as a sincere penitent to the bosom of the holy mother church.

Our opposers trumpet thus to the four winds *one* apostacy from the faith as the operation of the Holy Spirit, while we—during the period that we have been supported by the contributions and prayers of the Leopold Foundation, to speak here of only one field of our labors, in the station at l'Arbre Croche alone, silently and without thinking to publish it in the newspapers, have taken in the net of Jesus Christ above 600 Indians, without bribing them with money, or making them false promises, but by the unadulterated words of the holy Gospel. * * * —How would the comparison turn out, if it was in my power to mention here the numberless conversions by our missionaries in so many other places?

I design rather now, as introductory to the better understanding of future reports, to make some general geographical and other remarks on the theatre of our missions. Of many circumstances in our condition, few perhaps in your happy empire can form a correct notion, and many expressions in our future reports might in this way be liable to misconstruction. This evil I will endeavor to prevent by the following impartial and rapid sketch.

The neediest of these dioceses are those of Philadelphia, or Pennsylvania and Delaware; Charleston, or Carolina and Georgia; Cincinnati, or Ohio, Michigan, and the N. W. Territory; Bardstown, or Kentucky, Tennessee, &c.; and St. Louis, or Missouri and Arkansas. These bishoprics all begin to flourish; but the more the holy faith spreads, the more the sectarian spirit cries out, "the state is in danger." For example, one of these sectarian preachers, named Loronzo Dow, is traversing the land, and prophesying that American freedom and the Protestant faith are near their overthrow; he asserts that the Pope is ready, with a great host of armed priests to enter the land, that the many priests sent by the Pope into the Valley of the Mississippi are merely forerunners of his army; that the Bishop of Cincinnati is travelling round to prepare all for the reception of the Pope. He warns all Protestants under such circumstances not to be indifferent, and not to leave so much room and liberty to the jesuits, *because there will otherwise be soon no worshippers of* God *in America.* Among the common people this sectarian preacher has great influence, and hence he is trumpeted by the other demagogical preachers. Ah! auri sacra fames!

The Calvinists are our greatest enemies. Their preachers seek constantly to attack us from the pulpit. Some weeks ago a debate took place in Cincinnati, between one of our priests and the Coryphæus of the Presbyterian order. The debate lasted four hours, each speaking alternately 1-4 of an hour. The whole audience of different sects had to acknowledge that the victory was on the side of the Catholic Church. The Calvinists indeed tried to ascribe the victory to the rhetorical skill of the Catholic priest, but this would not answer. The defeated man was dismissed from his lucrative situation, and has departed.

In New-York the Protestants have proposed a society, the object of which shall be to ascertain what progress the Catholic religion makes in America, in what States are the most Catholics, where they increase most; how many Catholic schools there are, and to what cause is to be ascribed the constant increase of Catholicism in this country; and then immediately to take the best means to check the growing evil, (as Lord Bexley terms it,) and that is, chiefly, by publishing Protestant periodicals and tracts.

For furthering these designs our opposers do not lack money. The Bible Societies and the zeal of England in the support of their missions, afford them more than enough. We Catholics, however, fear not, nor are disheartened at their plans. We trust in God and our righteous cause, and the U. S. government troubles itself little about religious differences. The government lays no obstacles in our way, though it affords no support for our schools and churches.

In Boston, a Calvinistic preacher, named Beecher, has delivered public lectures, to show that the Catholic religion is dangerous to democratic republican governments and the safety of America. The Catholic Bishop there, Mr. Benedict Fenwick, and his clergy, have not neglected, by public lectures on their part, to disprove these unfounded accusations. The crowd of hearers of all classes and sects was so great, that no church in Boston could hold them. These Catholic lectures are very frank, and excite much interest. It was proved in them that the unspeakable evil of ungodly defamation had its origin in the sectarian spirit. * * As these lectures attracted much attention in Boston, the "Debating Society" held a meeting, in which they discussed the origin, motives, and results of this controversy; and though there was not a Catholic member in the society, the vote was declared against the Calvinistic aggressor; and he was so mortified at the opinion pronounced against him, that he published in the newspapers an appeal to all the sects, to be watchful against the spread of Catholicism, so dangerous to the State, and so inimical to Protestantism.

The Episcopal Church in the West.—Our readers will perceive with pleasure the notice in another column for the consecration of Dr. Otey to the charge of the Diocese of Tennessee. We take the opportunity which this gratifying event naturally furnishes to compare the present condition and prospects of our Church in the West, with what it was a few years since, and we do it with no disposition to boast, or to laud our own zeal and activity, (which, indeed, we must confess to be far below, both in degree and singleness of purpose, what they ought to be,) but in order that it may be seen in what degree the multiplication of the means of grace in our Church in the West has kept pace with the increase of population. Could similar comparisons be instituted by other denominations, interesting and useful results would doubtless be obtained.

At the commencement of the year 1818, the Episcopal Church had not been organized in the western States, and but four of its clergymen were residents within their limits. During this year the Diocese of Ohio was organized and a Bishop elected. From the occurrence of many unfavorable causes, it appears, that as late as 1826 there had been but a very small increase of this number. In Bishop Chase's Address to the Convention of that year, he remarks, that excepting himself, "the parishes of the Diocese had been blessed with the regular administrations of but three clergymen." The whole number at that time was six. No other western diocese had been organized, and it is presumed the number of Episcopal clergymen then in the West, exclusive of Ohio, did not exceed four. Of course there was but one organized diocese, and one Bishop and ten clergymen constituted the ministry of the Episcopal Church in the West, eight years ago. Within the same limits there are now seven organized Dioceses, three Bishops, and sixty clergymen. There is much to encourage the hope that this rapid increase may continue. The want of clergymen appears to be more and more felt, and the calls for their ministrations are undoubtedly more urgent and numerous than when eight or ten supplied the whole West. We cannot conclude these remarks better than by adopting the language of the Episcopal Recorder in reference to the same portion of our Church.

"May their numbers be abundantly increased, and through the united labors of Bishops and Clergy, may not only the outward form of the Church be extended, but through its instrumentality the 'Gospel of Christ be truly preached, truly received, and truly followed,' wherever it is known."—*Gambier Observer.*

Episcopal Church at Monrovia, Africa.—We are happy to find that the appeal from our brethren at Monrovia, in relation to the erection of a church edifice at that place, is producing the desired effect.

The amount as yet contributed with a view to this object, is $126 67. Of this sum, $50 were obtained through the personal exertions of a highly respectable lady in Virginia, whose mind was deeply impressed with the importance of the undertaking, and whose cherished intention it had been to collect a much larger sum for that purpose. But before the desires of her heart in this respect could be gratified, she was removed by death to that "bourne from whence no traveller returns." May some one of kindred spirit be raised up to occupy her place, and prosecute this labor of love.—*Mis. Record.*

FLORIDA.

From the Report of the Rev. Ashbel Steele, officiating at Pensacola.

"Meetings of the wardens and vestry were soon held, and all the attested *claims and judgments of court against the church* were presented, and after a full examination, on the 15th instant, a satisfactory *settlement of the whole was effected, and the certificate of the clerk of the court, and the receipts of all the creditors* to that effect, were *obtained* and *recorded.* The whole amount of claims, with interest, was $2274 84; this sum was reduced, according to the pledge last year given, to $1780; and for this latter sum a full release was effected. Accordingly I gave a check for the $1291 63, deposited for that purpose in the United States Bank; $300 were collected here; and for the remaining $130 57 I have drawn on the treasurer, Mr. Robins, according to my instructions. Thus, at length, has this troublesome and long embarrassing business been settled, and the church edifice at Pensacola released; and great is the joy excited on this account among all the friends of the Church here. No doubt it will also afford equal satisfaction to all our friends abroad, particularly those who have generously contributed toward the accomplishment of this object."—*Missionary Record.*

Bristol College.—This Institution, founded by the "*Episcopal Education Society,*" we learn from a notice by its Secretary, is in a highly prosperous condition. "It contains nearly *ninety* students. The greater portion of these are young men who are desirous of a preparation for the ministry of the Church. There is, then, a large responsibility laid upon the Society, in the support and adequate provision for such an institution. God is making it an important instrument of good, and much may be expected to result from it, to the benefit of the Church, if it be cheerfully and liberally sustained."

Revivals in Ohio.—We learn from our exchange papers and other sources, that much more than usual attention to the subject of religion is pervading the northern part of this State, and that large additions have in many places been recently made to the Church. This is joyful news, and if it could be said of all parts of our State, if in all its congregations similar results could be witnessed in answer to prayer, and the faithful labors of God's people, it would be indeed matter of rejoicing, and eastern Christians, who have so freely given of their abundance to build up and establish our western Zion, would have the happiness of seeing their labor of love not expended in vain, and their bread cast upon the waters, returning to them speedily and richly, in the thanksgivings of multitudes, who had been brought by their instrumentality from spiritual darkness to the light and knowledge of the truth.—*Gambier Observer.*

Lectures on the Evidences of Christianity.—At the request of the Young Men's Society of Boston, four clergymen, belonging to as many different denominations of Christians, have engaged to deliver two lectures each, on the Evidences of Christianity. They will be delivered on Sunday evenings, at St. Paul's Church, commencing on Sunday evening next, by the Rev. Mr. Stone. The Lectures will be open to the public.—*Journal.*

Missionary Statistics.—In the American Quarterly Register for November, we find a long and elaborate summary view of foreign missionary operations all over the world. From this view we gather that the whole number is not far from 560. Of these considerably more than half, about 340, are supported by different English societies, exclusive of about a dozen supported by Scotch. The Germans support about 90, and the Americans about 120, nearly half of the latter being among the Indians of our own continent. The Jews have a few, and the French Protestants a few, and some are supported by individuals. The Catholics do not appear to be included in the estimate. Neither are the native "assistants" or their wives.

The Missionaries above named are distributed as follows:—In Africa and African Islands 84; Ceylon 30; Asia 137; (of which 120 are in India;) Mediterranean countries 49; Indian Archipelago 11; Australia 10; South Pacific 19; North Pacific 22; West Indies 107; American Indians 59; Labrador 17; Greenland 16: total in North America 92.—*Mercantile Journal.*

Union College.—All the members of Union College have signed a pledge of entire abstinence from ardent spirits, to be binding during the whole of their college course; and we trust to be acted upon during life. They have addressed a circular to other Colleges and Academies, soliciting the *co-operation* of the students in the same glorious cause. There have been admitted to Union College, during the first term of the present collegiate year, 90 students.—*Epis. Recorder.*

We regret to state, that six anti-temperance societies have lately been formed in one county in Pennsylvania, which embrace 1700 members; many of whom are wealthy German farmers. They have been deluded by a few unprincipled men, who make them think that all the Temperance Societies are so many Presbyterian contrivances to destroy the grain market, and unite Church and State.—*Philadelphian.*

The Rhenish Missionary Society whose seat of operations is in the valley of Barmen, publishes a sheet, which counts nearly 13,000 subscribers. There are many towns and villages in Germany, where this religious Gazette is more read than any political journal. In Berlin are 1725 subscribers.

A grant of 24,000 German and Italian tracts has been made by the London Religious Tract Society for distribution at Genoa.

During the last two years, the copies of different religious publications, which have issued from the press at St. Petersburg, are estimated at 100,000.

In 1831, 38,787 copies of the Bible were circulated among Roman Catholics by the British and Foreign Bible Society.

Over 300 respectable citizens of Philadelphia, headed by Matthew Carey, have called a public meeting to take into consideration the most advisable means for remedying the *evils* and *mischiefs* arising from Fancy Fairs.

The Blind.—The Legislature of Pennsylvania have granted to the Institution for the Education of the Blind $10,000 in hand; $9,000 per annum for six years, for the education of indigent pupils; and $10,000 after the Institution shall itself have raised $20,000. The money of the public is seldom so well disposed of.

From a statistic review of the schools in the Rhenish Provinces of Prussia, lately published at Berlin, it appears that in the year 1832, there were 3,308 institutions for instruction, 4,128 teachers, and 358,309 scholars, of whom 165,547 were girls. The whole population of these Provinces does not exceed 2,000,000 souls.

Casper Hauser.—The mystery which hung about the origin and early life of this extraordinary young man, is said to be in a way of explanation. It seems according to an account which we find in an English periodical, that Casper Hauser was the fruit of an illicit amour; that a priest, the reputed father, took charge of the child from the moment of its birth, and finally enclosed it in a subterraneous hole or vault in a convent, where he was residing: that thus imprisoned and shut out from all human intercourse, the unhappy being passed his existence until within a day or two of his being found as related in the history of his life, which has been published, when the priest, being compelled to quit the convent, and having no other place of concealment at hand, released and left the boy to his fate. The chain of circumstantial evidence by which thus much of the story has been made out, is so well put together as to leave little doubt that the true elucidation has been hit upon. The above outline has been communicated in conversation, by M. Kluber, the celebrated writer on public law, who first discovered and is still following the clue. When he has thoroughly sifted the matter, it is expected he will favor the public with a memoir on the subject.

The number of medical students in Transylvania University is 250, from fourteen States—of which number there are 106 from Kentucky. In the law school are 50 students, from ten States. The number of students in Morrison College and the preparatory department, 61.

After a sermon by the Rev. Mr. Anderson in aid of the Foreign Missionary Society of Boston, at Bowdoin-street Church, seventeen hundred and eleven dollars and a half were collected to advance the cause of the institution.—Over twelve hundred and seventy-five dollars was subscribed at the Salem-street Church for the same object.

SUMMARY.

Western Mounds, Graves, Fortifications, &c.—In No. 47, vol. ii. of the Christian Advocate and Journal, there is an account on page 187, of some ancient burying grounds in White county, Tenn. I have heard much said, and read a great deal about these ancient graves, mounds, fortifications, &c., and in all it has always been urged that it could not have been the work of the ancestors of the present race of Indians, and that it must have been a more enlightened and scientific race of people; and because of great names, and from a superficial view of many of those works, I was of the same mind until the year 1831, when, in the month of May, I visited a brother of mine who lived at that time on the Caney Fork of Cumberland, Smith county, Tenn., the county adjoining White, but lower down the river. On my brother's place he informed me there were some vestiges of a race of people much more enlightened than the present race of Indians. Intending to stay some days with him, I visited and examined for myself. There were visible breastworks of a fort or something of that kind, forming an irregular oblong square of about 130 paces by 70 or 80. There was to be seen something like redoubts along every side and at each corner. It is on second bottom. The side next the river is along the top of the bank that forms the second bottom. The descent is precipitous, and of some considerable height. Up this bank is the appearance of a mine or ditch, and a breach in the fort. Within these walls there are many graves. There are contained within them and on the walls, trees as ancient as any in the neighborhood. Within this space there are also small mounds. I spent the greater part of two or three days in making search for something to throw light on this subject, and I came to the conclusion that it was none other than the work of the Indians in old times. The graves were all formed by flat rocks set upon edge at sides and ends, and one on top; and many were not more than from eighteen inches to two feet long. In all there were to be found pots made of shells pounded and mixed with earth, well burnt, and would hold, I suppose, from a pint to a half gallon. Near the breach in the wall was a small mound, on which grew a large beach tree. In this mound there were several graves or tombs. One I opened, and found it formed with more care than usual. There were two flat rocks set at each side, and each end in the form of elbows and raised ends in our coffins: and what was not common, there was one flat rock at bottom. In all, as far as I could discover, they were all laid with their heads to the east, and on the left side, and the face of course toward the south. But in this grave there were two pots—one made of earth and shells, well mixed and burned, and curiously wrought. This would have held something like half a gallon. In it were two large muscle shells almost entirely decayed. This sat just before the face. A little farther was one something smaller, made of clay only, and well burned. This skeleton I took to be that of a woman. I then cut away the roots of the beach tree, and worked into a grave nearly under the centre of the tree. In it, high up, I found some few bones, part of the skull of an infant. They were so decayed that I could find but few. They were imperfect; but lower in the grave I found nearly entire the skeleton of a child. The jaw, &c. I found entire, but so decayed, that, in lifting it, it parted at the chin. On looking at the jaw teeth, I thought I had found one of brother Gwinn's dwarfs; but on close inspection, I found that the front teeth did not appear to be worn. That led to the thought that it was a child. I carefully parted the jaw bone (for it was entirely soft). Under the teeth much worn I found the young tooth plain to be seen. I took them out, and rubbed them to powder between my finger and thumb.

If others would take the same trouble and care that I have done, probably it would lead to the same conclusion, namely, that there has been no race of dwarfs in the West any more than elsewhere. I will conclude by saying, that I have other information relative to this burying place that I will communicate if requested.—*Christian Advocate and Journal.*

Antediluvian Remains.—A supposed antediluvian forest has been lately discovered by some men while digging sand on the banks of the Salcomb, a mile from the village of that name, and about twenty miles from Plymouth, Mass. A part of one of the trees so discovered has been shown to us; the heart is still sound, but black, while the outer part and the bark is rather soft, arising no doubt from its proximity to the water.

Sarcophagus.—Among the objects landed from the Luxor, now at Rouen, is a sarcophagus, the property of the officers of the vessel, who took advantage of their residence in Upper Egypt to search for antiquities, and discovered this fine specimen at the bottom of a shaft in the form of a well, 125 feet deep, arched over with brick, and filled with earth and stones; and which led to two chambers, the second of which contained the sarcophagus. It is in basalt, and is covered inside and outside with hieroglyphical inscriptions. At the bottom is sculptured a human figure lying on the back, which is also represented, in profile, on the top of the lid or covering. All the sculpture is in the most perfect state of preservation. According to the conjectures of M. Champollion, this was the tomb of Queen Unknas, wife of Amasis, and daughter of Psammeticus the II., whose crown was usurped by Amasis. This monument, as well as many others, was violated on the invasion of Egypt by the Persians under Cambyses. In forcing off the lid, the Persians broke one of the corners of the sarcophagus with a lever made of sycamore wood, which was still found with it, though between 2000 and 4000 years have elapsed since it was used for this profanation. Outside of the tomb there was likewise found some of the bones of the mummy, which, according to tradition, was burnt by the Persians, and some of these bones still retained of the gold with which the whole mummy was enveloped, small portions of which had escaped the effects of the fire.

Christian Sects in Western Asia.—The Copts are a relic of the ancient Egyptian church, forming a body of a hundred and fifty or two hundred thousand souls, among the Mohammedan Arabs of Egypt. The Greeks occupy Greece and its islands, are numerous in European Turkey and scattered through Asia Minor, composing a nation of more than 3,000,000. Many of the Arabs of Syria also, are of the Greek church. The Georgian nation profess the same faith, and consists of about 500,000 souls, living at the southern base of Mount Caucasus, between the Black and Caspian Seas. The Armenians are a distinct nation, amounting perhaps to 2,000,000. Their country lies between Asia Minor and Persia; but they are also widely scattered elsewhere. The Nestorians are a branch of the Syrian race, inhabiting the mountains of Kurdistan, on the western borders of Persia, and number not far from 100,000. The native Roman Catholics referred to, consist of perhaps 150,000 Maltese in Malta and elsewhere. One hundred thousand Maronites in Mount Lebanon, and some thousands of converts to papacy from the other sects just enumerated.

Societies for Religious and Intellectual Improvement.—Societies composed of young men, who meet together weekly for religious and intellectual improvement, and to excite one another to acts of benevolence, having proved of immense advantage not only to the members themselves, but to the inhabitants of those districts where such societies have been established, we are happy to learn that it is intended to extend their influence throughout Scotland, England, and Ireland. The young men of this city have formed themselves into a British Young Men's Society.—The Rev. Dr. Brown, of St. John's, is the president.—*Glasgow Guardian.*

Something Strange.—It is reported, currently, that a great change in the religious belief of many Mandingoes, professing the Mohammedan faith, has lately taken place at the Windward. A female, it appears, who had apparently been dead three days, having revived again, sent for the priests and headmen, and after reverting to her own case, declared that all her country people must abjure their old religious belief, and become Christians; and many, it is said, have abandoned their old belief, and now use articles of food and drink prohibited by the Mohammedan religion. It remains to be seen what event will follow from this division.

Anecdote.—A few days ago, an individual, coarsely but respectably clad, and bearing every appearance of a *hard-working* man, called at the Society's room, and placed one dollar and twenty-five cents on the Secretary's table. On being asked his reason for so doing, he replied—"Sir, this is my first earnings in America, and I wish to give it to the missionary cause."

This individual, we learned, had recently emigrated to this country from Wales. While in England, he had been one of the contributors of a penny a week to the Church Missionary Society, and by the reading of its Quarterly Papers had become deeply interested in the cause in which that institution is engaged.

How powerfully does this incident evidence the importance of diffusing missionary intelligence—and with what emphasis does it also speak to those who, while possessing an abundance of this world's goods, think not of God, nor of the objects which make for his glory.—*Missionary Record.*

Superstition.—A crew of Greek pirates were condemned and executed at Malta for robbery on the high seas. It appeared at their trial that, in plundering a certain vessel, while they seized every vegetable article of food on board, a barrel of fish was left untouched. The court demanded the reason. The pirates replied, that it being Lent when they robbed the vessel, the use of fish was then prohibited by the Greek Church; and God forbid that they should be guilty of breaking their Church's laws! During a long course of piracy, their hands had not remained unstained with innocent blood, but they were too religious to eat fish in Lent!—*Sunday School Journal.*

A Literary Curiosity.—A gentleman of this city just returned from his tour on the continent of Europe, has presented to the Rev. Dr. Brownlee a book, entitled, "*Preces S. Niersis Clayjensis, Armeniorum Patriarchæ, viginti quatuor linguis editæ.*" "The Prayers of S. Niersis Clajensis, the Patriarch of the Armenian Church, in twenty-four different languages." It has an elegant engraved likeness of *S. Niersis,* the patriarch of the churches of Armenia. The book was bought at Venice. The following is a list of the languages in alphabetical order,—each being printed in their appropriate character: The English; Arabic; Armenian, L.; Armenian, V. (ancient) Chaldaic; Gallic, (French;) German; Greek, L.; Greek, V.; Hebrew; Irish; Spanish; Dutch; Hungarian; Iberian, (Georgian;) Illyric; Italic; Latin; Persian; Polish; Servian; Syriac; Turkish; Russian.—*Christian Intelligencer.*

Longevity.—The oldest person deceased in the United States was a negress, aged 150, in Pennsylvania. The oldest known on the continent was also a negress of Tucuman, South America, deceased in 1780, at 175. Humboldt mentions a Peruvian Indian, who died at Lima, while he was there, aged 147, after living in marriage 90 years with one woman, who attained the age of 117. As old as 130, he is said, by the authority just named, to have walked pretty regularly three or four leagues a day.

The oldest Englishman known was Jenkins, who died at 169, in 1670. He was originally a hard-working fisherman, and swam in rivers after 100, and threshed grain at 130. At the age of 157 *he gave testimony in a court of justice of matters which occurred 140 years before.*—Parr, who died in 1635, at 152, was a farmer. He was married at 80; and we find it stated by Worcester, in the Memoir of the American Academy of Arts and Sciences, that he had children by both wives.

Perhaps the most remarkable case of sectional longevity in modern times is stated by Lord Bacon, who says that the census of the territory between the river Po in Italy and the Appenine mountains, taken in the year 76 authenticated the existence at that time, in that region, of 124 men over the age of 100, namely—54 of 100, 57 of 110, 2 of 125, 4 of 130, and 7 of 140.—*Boston Mer. Jour.*

Boston Bills of Mortality.—From the Annual Report of the Superintendent of the Burial Grounds, about being published, we learn that the deaths for 1833, in the city, have been 1476, including 102 still born. There are 240 set down to consumption, intemperance 40, old age 57, throat distemper 23, dropsy 21, dropsy of the brain 52, hooping cough 28, croup 43, apoplexy 19, accidental 18, convulsions 36, infantile diseases 100, fevers, total 219, of which by scarlet 61, lung 59, and typhus 62. There were 218 of these persons over 50 years of age, of which 67 between 60 and 70, 51 between 70 and 80, 19 between 80 and 90, and 4 between 90 and 100. The longevity is uniformly in favor of females from 50 up to 90; from 90 to 100, 3 males to 1 female.

Cause and Effect.—Immediately before the abolition of lotteries in England, a scheme was formed in London, containing several magnificent prizes of 20, 30, and even 100 thousand pounds each. The display of this scheme induced many extensive adventures; and the night following the drawing, was signalized by fifty suicides.—*Philad. Sentinel.*

CITY MISSION.

The basement of the Church of the Epiphany, in Stanton street, between Essex and Norfolk-streets, being now completed, will be open for public worship three times on Sunday next. In the afternoon a sermon will be preached and a collection taken up in aid of the funds of the City Mission Society. Services will be continued in this place every Sunday at the usual hours, and also lectures on Wednesday evenings until the body of the church is completed.

February 15.

N. Y. P. E. SUNDAY SCHOOL SOCIETY.

A special meeting of the Board of Managers of this Society will be held on Thursday evening next, the 20th instant, at the Sunday School Room of St. John's Chapel, at ½ past 7 o'clock.

By order of the President,
Benj. I. Haight, *Secretary.*

NOTICE.

A meeting of young men of the Protestant Episcopal Church will be held in the basement story of Christ Church, on Monday evening, at 7 o'clock, for the purpose of forming a Young Men's Auxiliary Protestant Episcopal Education and Missionary Society. The object has been laid before the Bishop, and meets his approbation. All young men who are disposed to co operate in the measure are invited to attend.

NOTICE.

A resolution having recently been adopted by the Executive Committee, prohibiting the further transmission of the Missionary Record in *packages,* and confining the transportation thereof to the *mail;* notice is hereby given, that, in future copies will be forwarded to *individuals only,* and *in all cases* through the post-office.

Secretaries of Auxiliary Associations are requested to forward to the Secretary of the Parent Institution the *address* of such of their members as are entitled to the paper, and are desirous of receiving it.

Calendar.

February 16.—1st Sunday in Lent.
——— 19.—Ember-Day.
——— 21.— do.
——— 22.— do.
——— 23.—2d Sunday in Lent.
——— 24.—St. Matthias.
March 2.—3d Sunday in Lent.
——— 9.—4th Sunday in Lent.
——— 16.—5th Sunday in Lent.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *ten dollars* from the Rev. Samuel H. Turner, D. D., and also *ten dollars* from Miss Esther Turner, both for Bishop Otey's Church, Franklin, Tennessee. And he is authorized to give the name of the Rev. Samuel C. Stratton, Rector of Trinity Church, Newtown, Connecticut, as one of the number of fifty, who shall engage to pay *ten dollars* each, for the completion of the said church.

James Swords, *Agent, &c.*
Feb. 12, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets, or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Feb. 6.	Received of the Rev. Lawson Carter, viz. of the Female Missionary Association of Trinity Church, New-Rochelle,	$30 00
	Collection made in same Church,	9 21
	Collection made in St. Paul's Church, East-chester,	3 04
		$42 25
Feb. 10.	Collection made in St. John's Chapel, New-York, on Sunday, 9th instant,	60 00
		$102 25

Benjamin M. Brown, *Treasurer,*
Butchers' and Drovers' Bank.
New-York, Feb. 12, 1834.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States has the pleasure to acknowledge the receipt of the following, viz.

From the Rev Dr. Milnor, being the subscription of a member of "The Association of St. George's Church for the Promotion of Christianity," directed to be applied to the use of the General Theological Seminary, $20 00.

Edward R. Jones, *Treasurer.*
Feb. 12, 1834.

CITY MISSION.

The subscribers, in behalf of the Church of the Epiphany, acknowledge with peculiar pleasure, the receipt of two volumes of the Christian Observer from Mr. L. Phillips, for the commencement of a Lending Library. Such an institution with a judicious selection of books, cannot fail to be an efficient means for the advancement of religion. The appeals from the pulpit, all the hallowed services of the Lord's day will exert additional influence, when the congregation by devotional and instructive reading, as well as stated prayer, keep alive the awakened sentiments during the week. Their standard of piety will become more elevated. They will engage with greater zeal, more accurate conceptions of the nature of the Gospel, and increased satisfaction to themselves, in the various duties of the Christian life.

The books will be lent free of expense to all who use them well and return them at the appointed time. A suitable book-case has been prepared, the services of a well qualified individual engaged as Librarian, and every preparatory arrangement made, to carry the benevolent plan into successful operation.

We look to the Christian public for aid in the undertaking. Booksellers and publishers of books favorable to the cause, are respectfully solicited. Individuals who have books in their libraries, which they are willing to part with, will confer a favor by making this institution the channel of their liberality. Should any deem their books unsuitable for the object specified, they need not hesitate, it being understood, that we are at liberty to dispose of them, in exchange for others.

Donations of books or money for the purchase of books, left with Messrs. Swords, Stanford & Co., 152 Broadway, F. R. Lee, 244 Bowery, or at 192 Allen-street, will be thankfully received and duly acknowledged.

Lot Jones,
Edw. N. Beadel,
D. W. Townsend,
} *Library Committee of the Church of the Epiphany.*

The undersigned gratefully acknowledges the receipt of a bundle containing seven garments, "For the Sunday Scholars of the Mission Church of the Epiphany, from a Lady."

From J. A. M. of St. Paul's Church, two bundles of clothing, and a piece of new Flannel by a "*Visiter for District E.*"

From J. A. McVickar, M. D., a valuable cloak.

From Mrs. Stevens, a bundle containing eight garments.

From Mrs. Rhinelander, six articles of clothing.

From F. W. Rhinelander, nine articles; and three yards of linen from "a Stranger," by Mr. Couch.

Lot Jones, 192 Allen-st.
Feb. 12, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *one hundred dollars,* being a donation from "The Association of St. George's Church for the Promotion of Christianity," by the hands of the Rev. James Milnor, D. D., the President thereof, which has been placed to the credit of the "Stereotype Fund" of the Institution.

Also, of *fifty-eight dollars and thirty-four cents,* collected in St. Paul's Church, Troy, on Sunday morning last, and of *seven dollars and fifty-three cents,* and *a pair of gold ear-rings,* collected in St. John's Church, Troy, on Sunday evening last, after a sermon by the Rev. Francis H. Cuming, General Agent of the Union.

Floyd Smith,
No. 12 Maiden Lane.
Feb. 8, 1834.

ZION CHURCH, GREENBURGH.

The undersigned, in behalf of the Vestry of Zion Church, Greenburgh, Westchester county, would gratefully acknowledge the receipt of *one hundred dollars* from "The Female Missionary Association of St. John's Church, Yonkers," and of *other sums* received from friends in *New-York* and in *other* places toward the erection of their church edifice.

Joseph Howland,
Oscar Irving,
} *Wardens of Zion Church, Greenburgh.*
January 10, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 13th, from the following persons, viz.:—

Rev. James D. Carder—Thomas Robinson—S. Heydenfeldt—S. Babcock, *with remit.*—C. Goldsborough, *with remit.*—Rev. Addison Searle—Martha Robins—Theodore Hodgkin—Postmaster, Big Hollow—Rev. E. K. Fowler.

Received by the General Protestant Episcopal Sunday School Union.

J. M. Conibe, P. M., Troy—E. Houghton, jun., P. M., Guilford Centre, Vt.—Rev. Charles Dresser, Halifax, Va., *with remit.*—George, Latimer & Co., Philadelphia—Rev. D. G. Tomlinson, Litchfield, Conn., *with remit.*—Thomas Belknap, Hartford, Conn.—Rev. J. S. Covill, Brookfield, Conn., *with remit.*

A young man of simple and retiring habits, at present preparing himself for the ministry, is desirous of devoting part of his evenings to instruction in some pious family, for his board. Such family would have the choice of instruction in Spanish, French and English, with elocution, and in three of the ancient languages. Reference is offered to the most eminent among the clergy and laity of New-York, and a note addressed B. B., through the Post Office, will meet prompt attention.

February 14, 1834. *52—1w.

A person qualified to act as Preceptor of an Academy, in a neighboring state, will find employment and liberal remuneration by applying at this office, where the terms will be made known.

New-York, January 15, 1834. 3t

MISS DRAPER'S SEMINARY FOR YOUNG LADIES,
HARTFORD, CONN.

This Institution, pleasantly situated in a retired part of the city, has now been for two years in operation. In its management, the design of Miss Draper is, to promote the physical, moral and intellectual improvement of the young ladies committed to her charge; and the course of study and modes of illustration are in accordance with rational and approved methods of attaining these important objects.

The course of instruction comprises all the introductory branches of an English education. When the pupils are well grounded in these, they proceed to the higher branches of study, Natural and Civil History, Mental, Moral and Natural Philosophy, Chemistry, Geometry, Algebra and Astronomy; all or any of which may be attended to at the wish of the pupils or their guardians. Latin, French, and Music are also taught by able instructers; the proximity of the establishment to Washington College enabling Miss D. to avail herself of the assistance of literary gentlemen connected with that Institution. To all placed under her care, it is her wish to discharge the offices of a guardian and friend. By the cultivation of tenderness of conscience, and a high sense of honorable feeling, she induces them voluntarily to inform her of deviations from right conduct of which they may have been guilty; and this method of government has been found so successful as to preclude the necessity of punishment.

Young ladies are received into her family at $2 50 per week, exclusive of fuel, lights and washing.

The year is divided into two terms of *twenty-two weeks* each, commencing on the second Wednesday in May, and the second Wednesday in November. Terms of tuition are as follows, payable one half in advance:—

In all the English branches,	$12 00
Music,	20 00
Use of Piano,	5 00
French,	12 00
Latin,	12 00
Drawing,	12 00

Pupils are not received for a shorter period than a term, or the remainder of a term from the time they enter. A class of children in the introductory branches will be continued at $9 per term. A small additional charge is made in the winter time for fuel.

Reference is made to the Rt. Rev. Bishop Brownell, the Rev. President Wheaton, Rev. G. F. Davis, Rev. G. Robbins, Hartford; Rev. Titus Strong, Greenfield; J. M. Goodwin, S. H. Huntington, George Beach, J. R. Gilbert and Jesse Savage, Esqrs., Hartford.

For the Churchman.

𝔄 𝔆𝔩𝔬𝔰𝔢 𝔓𝔞𝔯𝔞𝔭𝔥𝔯𝔞𝔰𝔢

Of the 3d Chapter of the General Epistle of St. James.

BY JOSEPH OSBORN, LATE OF THIS CITY.

VERSE 2.

IF any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

VERSE 3.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

VERSE 4.

Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

VERSE 5.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth.

VERSE 6.

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell.

VERSE 7.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind.

VERSE 8.

But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

VERSE 9.

Therewith bless we GOD, even the Father; and therewith curse we men.

VERSE 10.

Out of the same mouth proceedeth blessing and cursing.

VERSE 11.

Doth a fountain send forth at the same place sweet water and bitter?

VERSE 12.

Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain yield both salt water and fresh.

VERSE 13.

Who *is* a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

VERSE 14.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

VERSE 15.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

VERSE 16.

For where envying and strife is, there is confusion and every evil work.

VERSE 17.

But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and *without hypocrisy.*

VERSE 18.

And the fruit of righteousness is sown in peace of them that make peace.

Him may'st thou deem a perfect man, whose word
To give offence or pain, was never heard;
Who rules his *tongue* is master of the art,
To rule his passions and control his heart.

The impetuous steed bounds swiftly o'er the plains,
A slender bit his rapid flight restrains;
A slender bit directs his devious course,
Governs his movements, or subdues his force.

Behold the ships, though storm and tempest rave,
And mingle with the clouds the boisterous wave,
Obedient to the helm, securely glide
Where'er the pilot list her course to guide.

E'en this, the human tongue, in size so small,
With sovereign sway impels and governs all.
Lo! from a spark tremendous flames aspire,
And spread on every side destructive fire!

The human tongue a fire destructive spreads,
And heaps a world of miseries on our heads:
Wide-wasting pest! all nature feels thy sway;
From hell thou comest and all thy powers obey.

Whate'er or air, or earth, or water broods,
That fly, or creep, or walk, or cleave the floods,
Tamed by man's care, confess his sovereign sway,
And passively his will or power obey!

But thee, unruly tongue, no human power
Can bridle or control a single hour.
Thou direst ill that human nature knows,
Thou deadly poison, foe to life's repose.

By thee, submissive mortals aid implore
Of GOD the Father, and his power adore;
Aided by thee, the fell, revengeful mind
Scatters dire curses on all human kind.

From the same impious mouth, successive flow
Blessings to GOD, curses to man below.

From the same fountain, gurgling through the mead,
Can sweet and bitter waters both proceed?

Say, can the fig-tree olive-berries know,
Or, on the vine, the fig-tree's fruitage grow?
So can no fountain to the thirsty field,
Waters both salt and fresh together yield.

Is there among you one for wisdom famed,
With honor by the sons of science named?
In social converse be his worth essay'd,
And wisdom's meekness in his works display'd.

But in your hearts, if wicked passions dwell,
Or strife and bitter envy should rebel;
O call not falsehood by truth's hallow'd name,
Nor boast as glory, infamy and shame.

Such worldly wisdom comes not from the skies,
But sensual, devilish, low on earth it lies.

For where base envy, bitter strife prevail,
Confusion reigns and evils dire assail.

But from above, pure wisdom first descends;
And then to love, and peace, and virtue bends;
Among her train good fruits and mercy smile,
Without partiality and void of guile.

They that make peace where strife before was known,
In peace the fruit of righteousness have sown.

PARISH RECORD.

CHRIST CHURCH, PENSACOLA.

DURING the occupancy of the Floridas by the British, Pensacola was favored with the services of a clergyman of the English Church. These, however, were discontinued upon the restoration of those provinces to the crown of Spain, and with them ceased, at that place, the existence of a Protestant Episcopal Church. Soon after the cession of this region to the United States, the Executive Committee of the Domestic and Foreign Missionary Society manifested their desire to have the pure doctrines of the Gospel preached there, by making the cities of Tallahassee, St. Augustine, and Pensacola missionary stations. But in consequence of the want of money and of men, Pensacola derived no benefit from this act until the spring of 1827. At that time the Rev. Ralph Williston was appointed an agent of the Society to visit the Southern States, for the collection of funds, and to proceed to Tallahassee, in Florida, with the view of ascertaining the prospects of the Church there, and making arrangements for the commencement of missionary operations.

Mr. Williston reached Pensacola, via New-Orleans, intending to pass from thence to Tallahassee by land. He was, however, dissuaded from this purpose by persons in whose judgment he thought himself bound to confide, who considered travelling at that season dangerous to health; and seeing a prospect of usefulness at Pensacola, he remained there several weeks. During this period he officiated to considerable congregations, organized a Church, and secured the adoption of measures having reference to the support of a clergyman, and the erection of an edifice for public worship. This visit was followed by the appointment of the Rev. Addison Searle as a missionary, to occupy that station. He arrived at Pensacola on the 3d of February, 1829, and continued there until the close of the following spring.

Early in the summer of 1829, the Rev. Benjamin Hutchins was appointed to this station, and entered upon his labors there in July of the same year. He officiated until the month of June 1831, excepting an interval of absence to collect funds to aid in the erection of a church edifice, which he procured to the amount of about $600. To this sum was added an appropriation by the Executive Committee of $400, (from a fund collected by their agent, the Rev. R. A. Henderson, to build church edifices in Florida,) which, together with the liberal contributions of the congregation at Pensacola, enabled the vestry to expend $3000 in the erection of a substantial and commodious brick building, 50 by 36 feet. This edifice was used for public worship before the departure of the Rev. Mr. Hutchins, in June 1831, at which time there remained unpaid, claims against the building amounting to nearly $2000.

In the autumn of 1832, a letter was received informing the Executive Committee that the court had awarded judgments against this building to the amount of $2217; but that if the sum of $1650, with interest from November 1, 1832, should be paid on or before the 15th of October, 1833, the church would be released.

The Executive Committee used their utmost endeavors to obtain a successor to the Rev. Mr. Hutchins; but it was not until July 1833, that these exertions proved successful. At that period, the Rev. Ashbel Steele, of Connecticut, entered the service of the Society with the view of supplying this vacancy, and on the 7th of November following commenced his labors as a missionary at Pensacola. The interval between the period of Mr. Steele's appointment and his setting out for Florida, was spent by him in soliciting funds to discharge the debt against the church; and through his untiring exertions, a sufficiency was obtained to satisfy every claim, and to secure to the Episcopalians at Pensacola the undisputed possession of the house which they had erected to the honor of JEHOVAH.—*Missionary Record.*

PRACTICAL.

THE CHARACTER OF ELI, OR PARENTAL INDULGENCE.

Extracts from a Sermon by Aaron W. Leland, D. D., in the National Preacher for November.

THE character of Eli, as it is briefly sketched in the sacred records, appears to have possessed uncommon excellence. His piety in the sacerdotal office, his ability and integrity as a ruler, and his benevolence and usefulness in every station he occupied, seem to have been worthy of all praise. In many respects also he was a highly favored man. Enjoying the confidence and affection of his whole nation, presiding with distinguished honor over its civil and ecclesiastical affairs, he was finishing a life of active virtue in the calm repose of an honored old age. In these points of view he might well be esteemed the happiest of men, and his life one of singular felicity. But after all, good old Eli did not form an exception to the ordinary destiny. His cup too was dashed with bitterness: his heart was agonized with affliction: amid all the affluence of his comforts and blessings, he too found life a vale of tears: and after his brilliant success—after having reached an age full of honor—his gray hairs were at last brought down with sorrow to the grave. The bane of his enjoyment was in his own family. His peace was poisoned at its fountain. His declining years were rendered wretched by that most deplorable calamity—the undutiful and wicked conduct of his children. This was the direful cause that his joys were all blasted, and his heart desolate. What availed wealth, and reputation, and public honors, while the obstinate impiety and profligacy of his sons wrung his soul with anguish? He was doubtless a very tender, affectionate parent. It had been the labor of his life to secure the happiness and welfare of his offspring. With rapture he had watched their unfolding powers—with all a father's partiality he hailed the youthful promise of future excellence. He hoped to enjoy a renewed youth in *their* felicity. All the pictures his fancy drew of a happy old age, were brightened by visions of the joys of his children.

But who can describe the deep anguish he endured, when all these sunny skies, these cheering prospects, were shrouded in gloom by one dark cloud; when these idols of his fondest hope became the authors of severest grief: and when, by their criminal dereliction of every sacred duty, their sacrilegious impiety toward GOD, and their cruel ingratitude toward himself, his beloved sons pierced his aged bosom with many sorrows?

The course pursued by these young men, though marked by atrocious criminality, was by no means uncommon. Born and educated in the midst of affluence and temptations, dazzled by the prospect of high station and every worldly gratification, it is not wonderful that these youths imbibed false notions, and became thoroughly corrupted in their habits and principles. Human nature was essentially the same three thousand years ago as at the present time. And the fact that the sons of the chief ruler of Israel became profane and profligate, is to be ascribed to the same moral causes which so commonly render the sons of rich and distinguished families the victims of pride and passion; the miserable votaries of "foolish and hurtful lusts," which drown men in destruction and perdition.

It might indeed have been expected, that as these sons of Eli enjoyed the privileges of the best religious instruction, were early habituated to the form and observance of divine worship, and were actually called to officiate in the sanctuary, they would be at least restrained from open wickedness, and preserve the appearance of piety and devotion. But such an expectation is not warranted by the essential principles of human depravity. On the contrary, it is well known, that the most extraordinary religious advantages are often so abused as to become the cause of the most dreadful obduracy. Hence it has been remarked, that some of the vilest men that ever cursed the world have been trained up in the strictest forms of pious instruction. This is far from proving that a religious education is not a most precious blessing. It only proves that the blessed tendency of pious instruction may be fatally resisted by a hostile influence, and that it *may* thus become a savor of death unto death. And it is important to remark here, that where the children of godly parents break through the restraints of early principles, and become as they sometimes do, pre-eminent in wickedness, there is always discoverable a sufficient cause for such lamentable apostacy. A close scrutiny will always detect "the dead flies which spoil the ointment." There will in every case be found some cardinal error, some grievous deficiency, or some pernicious influence, which is amply sufficient to account for the melancholy result. So that children are never ruined by extraordinary religious advantages; but sometimes they *are* ruined by other causes in spite of such advantages. Such was the history of Eli's sons. Their father's piety, and prayers, and exhortations did not *make* them wicked, but they became so by the force of their own depravity, and the violence of their unrestrained passions, *notwithstanding* all that was done for their preservation.

Who can fail to sympathize with this good old man? His dearest hopes are crushed. His sons whom he had trained up so carefully, whom he had brought forward in life with such high expectations; to whom he had fondly looked as the props of his age, and as the pillars of the church after his departure; his beloved sons have become his grief, his reproach, and the guilty authors of impending judgments.

But Eli has a still stronger claim to your sympathy; as the source of his keenest anguish has not been mentioned. This was the heart breaking consciousness, that of all this guilt and misery he himself was the criminal cause; that his failure in duty had been instrumental in the utter ruin of the dearest objects of his affection. This reflection filled the measure of his wo. When the terrible judgments were denounced against his household; when he was told that he should see both his sons cut off by a miserable death, his bosom was doubtless bursting with anguish. But when he was plainly told that his own sin had caused all this accumulated wretchedness—ah! then he felt the direst pang a pious parent's heart can ever know; the agonizing conviction, that a criminal conviction on his part had brought upon his beloved sons ruin temporal and eternal.

That Eli was deeply and inexcusably criminal in his parental conduct, and that the direct result of his management of his children was their ruin, we have the fullest assurance in the words of our text.—"I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." Here we have a threatening of severe judgment upon Eli as a punishment for his indulgence in relation to his sons. This unquestionably proves great criminality; for in the divine government there can be no punishment where there is no sin; therefore, where a terrible infliction is menaced, the guilt must be of an aggravated character. But not only the question of criminality is settled in the text, but there is a direct specification of the particulars of Eli's conduct, which were so reprehensible and so disastrous. Listen to the accusation brought by the LORD himself against this unhappy erring father. He knew the misconduct of his sons, *and he did not restrain them.* Here was the head and front of his offending; this was the root of bitterness which produced such a harvest of guilt and wo. This father could not plead ignorance of his sons' delinquencies, nor of their evil propensities and wicked inclination: of all this he had positive and painful knowledge from their earliest years.

No parent can honestly plead, as an excuse for unfaithfulness toward his children, that he did not know that they were wickedly disposed, or that he was not aware of their depraved tendencies and proneness of evil; for every parent, unless he be stone-blind, must see such proofs of his children's natural perversity as afford perpetual demonstration.

Here, then, was the deadly sin of the Jewish high priest: when his sons were viciously inclined; when he was fully aware of their propensities of evil, *he did not restrain them:* he did not guard them by a vigilant discipline: he did not exert his parental authority to control them, but madly gave them liberty of self destruction. Appointed to watch over their spiritual safety, he permitted them to rush into the midst of temptation. Intrusted with the guardianship of the life of their souls, he suffered them to wander among the beasts of prey. We have a shuddering horror at the thought of the man who exposes his little child in the forest among serpents and tigers, or of him who places a dagger within reach of a person inclined to suicide. But the conduct of the parent who does not restrain his children from evil, is more merciless and destructive.

THIS LIFE THE PREFACE TO THE NEXT.

1. IT is usual for a preface to contain intimations of the contents of the work to which it is prefixed. In this view the life that now is, supplies intimations not unmeaning, of that life on which we must speedily enter. It exhibits the rudiments of immortality, and shows the outline of an interminable duration of being. This judging head, this feeling heart, these thoughts that wander far and wide through immensity, and strain their powers to grasp eternity, must all be regarded as so many intimations of a deathless nature. Such faculties can die by no process of mortality known to us. It is in the power of GOD to extinguish all this light within us, and to draw over the lustre of intellect the chill, dark cloud of annihilation. But have we any reason to believe that he will do this, when he has rendered the smallest particle of matter indestructible by human power?

2. A preface is a sort of general and undefined anticipation of the nature and character of the work before which it is placed. In this point too, the present life may be regarded as the preface to the next. There are joys to this sublunary scene nearly assimilated to those which the coming world seems to promise. The sweet composure of a mind at peace with GOD and man; the conscious love of virtue, innocence, and integrity; an earnest desire to hold communion with GOD, and the sensible abhorrence of all moral defilement and deformity, are so many foretastes of felicity which appear to constitute the prelude to a higher blessedness. On the other hand, there is a wretchedness for this life which may be regarded as the fearful anticipation of a still deeper horror. To sketch out a picture of such a state we have only to imagine an assemblage of human beings under an absolute destitution of all moral restraint, and instigated at the same time by impetuous and unbridled passions. Rapine, and cruelty, and licentiousness, and oppression, and blood, and all other abominations would characterize this dissolute community. To form the idea of ultimate wo, we have only to extend the present view to that region of eternal abandonment and perdition where myriads of "fierce encountering spirits" shall meet with powers to vex and torment each other, as much greater than their present powers as eternity is greater than time; and we have the dismal character of the volume to which present misery is the preface.

3. The tract prefixed to the volume usually gives the reasons of undertaking. Such is life. From its very constitution and texture we infer the reasonableness of an ulterior being. The great inequalities in the present condition of man, furnish reason to believe that an impartial and equalizing Providence will be finally exerted in levelling all distinctions, in prostrating the mountains, and in filling up the valleys, and that the retributions of the next world will make straight the seeming obliquities in the present lot of mortals. We perceive in our present condition of life, that the most daring forms of vice are often permitted to pass with impunity. The wicked thrive, take deep root beneath, and spread forth their branches in proud luxuriance, and seem to think that they shall never be in adversity. At the same time virtue and goodness mourn and are crushed under the oppressions of pride and licentiousness. An expectation does hence exist that the righteous administrations of GOD will at a future period vindicate afflicted piety, and punish triumphant wickedness; that he will humble the loftiness of man, and tread down his glory and stain it in the dust. And will this reasonable expectation be disappointed? Shall ungodliness be the shield of wicked men for ever? Surely the impartial hand of infinite Sovereignty will deal out to the workers of iniquity the fruit of their own doings. But let it not be thought that sin meets no rebukes in the present life. The guilty offender does not escape the penal inflictions of nature's violated laws. A vengeance overtakes the delinquent, and the frail body which is made the instrument of transgression, and pressed into the service of lawless passions, is doomed to writhe under the tortures of pain. What law is it that condemns and punishes the intemperate man? What government is that which turns its vindictive force upon all the votaries of excess and criminal indulgence? What magistrate is that whose vigilance extends to all times and places, and who notes and punishes at the same moment the millions of offenders in all the world? This remarkable order of things is the PREFACE to the great judicial process to which we are taught to look when the heavens and the earth shall have passed away.—*Rel. Nar.*

THE SEASON.

THE time of year should remind the charitable of their duty to the poor. The inclement nights, during which *we* are so kindly protected, are passed by many poor creatures, near our dwellings, without fire, without provision, and almost without clothing. The duty of *searching out* and relieving such persons is too plain for argument; but it is grossly neglected. In such a case as this, where CHRIST expressly tells us that what we do for his suffering members is done virtually to himself, we ought not to be content with contributions to societies and benevolent institutions, still less with municipal provisions for the poor. Such auxiliaries in the work of love are most praiseworthy, but there are a multitude of cases which can be reached by *personal alms* only. By this means alone can we taste the true pleasures of benevolence. How many a groan of imaginary pain, and morbid sensibility, would be silenced, if the sentimentalist or the hypochondriac were to visit the hovels, cellars, and garrets of the poor! What a balm would be conveyed to many a heart by the thanks of the sufferer, and the consciousness of benevolent emotions. Let us think of our Saviour's words, *Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.—Presbyterian.*

DEVOTIONAL.

From "The Heart."

THE DIVIDED HEART.

I AM aware, that by some it is deemed a very easy thing to slip quietly out of non-profession into the cold decencies of a *worldly* profession of a Gospel that is *not worldly;* that very little of *feeling* is deemed requisite or proper—that the calculating assent of the understanding, and a vague impression of some *obligation* to a religious life, and *a quiet chilling sense of propriety* in the matter, are deemed amply sufficient as an introduction to the Christian life and to the Christian Church, without any heart-rending sorrow for sin, any thing that could at all, even by hyperbole, be termed *a contrition* of the *broken spirit;* nay, there are some by whom it would be deemed either hypocrisy or enthusiasm to speak of *excruciating* exercises—availing to "the rending asunder of soul and spirit, of the joints and the marrow." With such, *the act* of profession is *all in all;* although it may well be doubted, whether in their case, profession either furthers or evinces any moral or spiritual change whatsoever; and whether they are not *virtually the same* in the temper and disposition of their minds—and the same in the sight of GOD, except the guilt in his esteem, of callousness to that which should touch and move the inmost soul, and of an unmeaning sporting with sacred names, sacred vows, and binding duties. In opposition to any such cold and phlegmatic entrance upon a Christian profession, in which there is but *little of regret,* far less of *sorrow,* felt or expressed for the wasted and ungodly past, and little of holy determination for the future that should be redeemed, the "*broken and contrite heart,*" my readers, must ever be regarded as an indispensable item in all genuine Christian experience, as the dividing point between the carelessness of irreligion in worldly and unrenewed hearts, on *the one side,* and "the peace and joy in believing" of firm and renewed believers, on *the other.*

The *degree* to which the heart will be broken will of course vary, according to its original conformation, its greater or less degrees of native sensitiveness, the degrees of previous sinfulness, the force of the first stroke of conviction, and the relative period during which conviction has been continued and yet resisted, as well as according to the mode and character of the advice or counsel ministered during conviction: Still, in the case of all, even of those who have naturally the greatest hebetude of feeling, and whose previous lives have been the least stained by practical defilement, there will be something that will answer to the expression of "a *broken and contrite heart.*" Any mode, by which careless, sinful men may become meek and lowly believers, thorough practical Christians, independently of this trying process, is a means of man's devising, unsanctioned of GOD, and utterly unknown to the saints of old under the *first* dispensation, as well as to those who, under the *second* dispensation, preached and received the Gospel of "*repentance toward* GOD, *and of faith toward the Lord* JESUS CHRIST."

Let not this state, however, be confounded with that of the *broken heart of which the world is wont to speak,* and by which many who were of the world, have "gone down to the grave mourning." They are as distinct as the earth and the heavens; for the one "is of the earth, earthy," the other is of "the LORD from heaven"—the one is "the savor of death unto death," the other "of life unto life." The Apostle has finely, graphically distinguished between them: "The sorrow of the world worketh death; but godly sorrow *worketh repentance unto life not to be repented of.*" Occasionally, but rarely, the believer, utterly overwhelmed by unexpected and desolating calamity, *sinks* to rise *no more.* The stroke of affliction may fall so suddenly and so forcibly, even upon him, that he may "die of a broken heart." "The spirit may be willing, but the flesh weak." The *saint,* in his spirit, may "endure as seeing him who is invisible," while the *man* may feel, and mourn and die. But such cases are rare. They who pine away in inconsolable grief, or *whose hearts break for very sorrow,* are usually those who live but to the *world, and for the world;* and who, disappointed there, having nought beside, no sustaining hope, no better prospect before them, no happier state in reversion—in vain regrets, in carking care, in bitter disappointment, in impious repinings, wear away the stamina of life, and *despairing die.* Religion would have saved them; the want of it is their ruin. *Religious sorrow* peoples not the grave. Instead of destroying the *body,* it "*saves the soul alive.*" The hand that *wounds* also *heals.* He that breaks "binds up the broken-hearted." "Troubled on every side, yet not for ever distressed; persecuted, but not forsaken; perplexed, but not in despair; cast down, but not destroyed;" the believer comes forth from the fiery trial of his spiritual sorrows with less of the dross of earth, and more of the purity and brightness of heaven. Every trial to him has its value, every stroke is a stroke of mercy, every tear cleanses as it flows. The broken and contrite heart is to him the pledge of a saved soul, of heaven in reversion; for "*a broken contrite* heart, GOD will not despise."

Such was the sure conviction of the pious psalmist; and in this conviction we, under the fuller light which the Gospel has thrown upon the whole subject of pardon and acceptance, cannot but unite. Without ascribing to *the mere act of contrition* any propitiatory influence, any inherent power to put away sin, and to purchase acceptance—it is still consonant with all our natural ideas of the divine character, as well as with GOD's own solemn assurances, to suppose that this act or state will not *by him be overlooked.* If he himself hate sin, then assuredly there must be in him more of complacency toward man, when he also hates and abhors his sins, than when he retains and glories in them; the *penitent* must be more acceptable than the *profligate.* Reason therefore seems to anticipate those express declarations which, as though to make assurance doubly sure, GOD has graciously given. "Humble yourselves in the sight of the LORD, and he shall lift you up." "He that humbleth himself shall be exalted." "Blessed are they that mourn, for they shall be comforted." "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; to this man will I look; even to him that is poor and of a contrite spirit, and trembleth at my word!" Of the truth of these assurances, there is a sure and blessed witness in the spiritual mourner's own breast—in the light that breaks in upon his darkness—in the hope that ever and anon suggests itself to him amid his doubts—in the preference which he gives, and the tenacity with which he clings to his spiritual sorrow, rather than to his former joys in his sin, to which he would not return, even if he might—and, when the tempest of his soul has been stilled to rest, by Him who only hath power to say, "*Peace, be still;*" then, the quietude and joyfulness of his emancipated spirit, "the peace within him passing all understanding," *this, this* is GOD's own witness to him, that "the broken and contrite heart" will not be despised!

VARIETIES.

From the Presbyterian.

A QUESTION PROPOSED.

DEAR SIR,—Excuse the liberty which I take in addressing you on a subject which, at first view, would appear to be calculated for the meridian of a secular publication, or one devoted exclusively to science, rather than for the Presbyterian.

As I have often been edified, however, by the contents of your paper, on various subjects not strictly of a religious character, I trust that you will receive this also, which, as an interesting question in natural philosophy, must claim the attention of every one who has a proper sense of the value of that science.

The point is this:—I wish to be informed of the reason why the rain which falls on the first day of the week is so much more injurious to the health of both man and beast who are exposed to its influence, than that which falls on other days of the week. Perhaps you will say to me, "Prove the fact before you ask for a solution of it." Sir, the fact is undoubted, as I shall presently show to you. I live within the bounds of a congregation of Presbyterians in the country; in our church the fact has long been known. There is Captain A., Squire B., Elder C., Brother D., and a number of others, good and pious men, who assert it strongly. Understand me, however, I have never heard them declare their belief in words; but I know that the fact is so from their constant practice. As I said before, they are pious and good men, and often join the rest of GOD's people in singing,

"My heart and flesh cry out for thee,
When far from thine abode."

Now what but a conviction that Sunday's rain, cold or storm is especially deleterious, could induce them to put such a constraint on their governing inclinations, as to cause them to forego the pleasure of assembling themselves together in GOD's house!

But there is another fact, which taken in connexion with the above, may perhaps help to explain it. I have observed that there are two days in a week when exposure to severe storms is not at all injurious. These are *Wednesday* and *Saturday,* on which days I have observed that no weather keeps them from *market;* for they are all market goers, careful men, look well after the main chance, provide well for their families, and *thereby* prove that they are not worse than infidels. Now, Sir, can you explain this matter, and give us some philosophical reason why there is this difference in days? May there not be some hidden sympathetic connexion between the animal system and the pocket, that would tend to explain it? Perhaps, however, you could convince us that it is all a mistake, that there is really no more danger in going to church than to market; and if you could do this you might be the means of filling our pews even on a rainy Sunday. B.

REV. JOHN HOWE.

DURING the days of the commonwealth, the Rev. John Howe, one of the chaplains to Cromwell, was frequently applied to by men of all parties for protection, nor did he refuse his influence to any on account of difference in religious opinions. One day the Protector said to him, "Mr. Howe, you have asked favors for every body beside yourself; pray when does your turn come?" He replied "My turn, my Lord Protector, is always come when I can serve another."

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